# DOCUMENT RESUME

ED 180 913 SO 012 294

| | |
|---|---|
| AUTHOR | Simms, Richard L., Ed.; Contreras, Gloria, Ed. |
| TITLE | Racism and Sexism: Responding to the Challenge. |
| INSTITUTION | National Council for the Social Studies, Washington, D.C. |
| REPORT NO | NCSS-Bull-61 |
| PUB DATE | 80 |
| NOTE | 93p. |
| AVAILABLE FROM | National Council for the Social Studies, 3615 Wisconsin Avenue, N.W., Washington, D.C. 20036 ($4.95) |
| EDRS PRICE | MF01 Plus Postage. PC Not Available from EDRS. |
| DESCRIPTORS | Cultural Pluralism; *Curriculum Evaluation; Directories; Educational Change; *Educational Practice; Elementary Secondary Education; Federal Legislation; Instructional Materials; Minority Groups; Professional Associations; *Racism; *Sex Discrimination; Social Problems; *Social Studies; Student Needs; Textbook Evaluation |

ABSTRACT

Five essays examine the responses of the social studies to racism and sexism in the 1960s and 1970s. The first essay discusses the general concept of pluralism and its relationship to racism and sexism. Textbook and curricular response and legislation relevant to racism and sexism are also considered. The second essay deals with racism in terms of the focus, objectives, and strategies of cultural programs, critical unmet needs for blacks and other minority students, the Ethnic Heritage Studies Program, professional organizations, and instructional materials. The author concludes that responses of the social studies to racism are still tentative. The third essay lists the source, extent, and major shortcomings of responses to sexism in the areas of instructional materials, classroom interaction, hidden curriculum, and professional organizations. The conclusion is that although social studies education has responded to sexism with many laudable efforts, some of the initial positive steps, such as women's studies courses, have eroded. The fourth essay suggests that institutional racism and sexism are the root causes of social issues and that teacher education, curriculum offerings, and educational practices and policies must be revised to reflect that reality. The final essay categorizes current materials for combating racist and sexist attitudes according to "Alternatives in Print: A Catalog of Social Change Publications," student materials and teacher resources, state education departments and projects, and recommended readings. (KC)

************************************************************************

* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *

************************************************************************

ED180913

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY
NCSS
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

# RACISM AND SEXISM: Responding to the Challenge

Edited by

Richard L. Simms

and

Gloria Contreras

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE NATIONAL INSTITUTE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY.

SO 012 294

Bulletin 61

National Council for the Social Studies

**National Council for the Social Studies**

*President*
George G. Watson, Jr.
Winchester High School
Winchester, Massachusetts

*President-Elect*
Todd Clark
Constitutional Rights Foundation
Los Angeles, California

*Vice-President*
Theodore Kaltsounis,
University of Washington
Seattle

*Executive Director*
Paul P. Purta
Washington, D.C.

*Editor*
Daniel Roselle
Washington, D.C.

*Executive Secretary Emeritus*
Merrill F. Hartshorn
Washington, D.C.

*Board of Directors*
Daniel L. Austin
Jean Craven
William Cleveland
June V. Gilliard
Ronald G. Helms
Wilma Lund
Charles B. Myers
Richard F. Newton
Anna S. Ochoa
Arthur L. Thesenvitz
Celeste Woodley
John Rossi, *Ex Officio*

*Publications Board*
Carole L. Hahn, *Chairperson*
Janna M. Bremer
June V. Gilliard
Fay D. Metcalf
Karen B. Wiley
Elmer Williams
Theodore Kaltsounis, *Ex Officio*
Shirla R. McClain, *Ex Officio*

Library of Congress Catalog Card Number: 79-92018
ISBN 0-87986-025-1
Copyright © 1980 by the
NATIONAL COUNCIL FOR THE SOCIAL STUDIES
3615 Wisconsin Ave., N.W. Washington, D.C. 20016

# Foreword

This Bulletin is concerned with how social studies educators and others have responded in the 1960s and 1970s to conditions of racism and sexism in the United States. It asks: What did society and social studies education do about combating racism and sexism? How successful were these efforts? What gains were made? What inequities still exist today? And what remains to be done?

This book may make many of us angry. Some will feel that positive responses of social studies educators and curricula have been slighted, or that the schools are being asked to solve problems with which the society at large cannot cope. Others will resent the characterization of teachers as a "docile group" who "have been hesitant to criticize the educational establishment." Still others, feeling the economic insecurity of an age of shrinking school populations, taxpayer revolts, recession, and inflation, will resist the demand for self-sacrifice implicit in the call for renewed action against racism and sexism. But while we feel our anger, we will know also that the authors of this Bulletin are on target. Racism and sexism are ever-present and grow in strength during periods of economic distress. Whatever we have done in the past to combat racism and sexism, we need to do much more now.

We all have our blind spots. For example, white male teachers are frequently amazed to learn that their female counterparts feel that they, as women, do not have equal employment and educational opportunities with men. That these men are uncomfortable with such knowledge and often act defensively is unfortunate. But as editor Richard L. Simms reminds us, "Although many of us are still trying to sort out our true feelings regarding our racist and sexist tendencies, we would probably all agree that our present level of consciousness regarding sex and race is immensely different than the one we experienced in 1960." Editors Richard Simms and Gloria Contreras and authors Eleanor Blumenberg, Loretta J. Carney, Beryle Banfield, and Jacquie Shillis want us to act on that amplified level of consciousness. Their work and NCSS's publication of this Bulletin testify to our belief that social studies educators are ready to meet the challenge of racism and sexism.

George G. Watson, Jr., *President*
*National Council for the Social Studies*

# Preface

Our original intent for this Bulletin was to explore the responses of the social studies to such consciousness-raising Isms of the 1960s and 1970s as racism, sexism, ageism, globalism, and environmentalism. However, we soon discovered that such an undertaking would require many more pages than we were allowed. Therefore, we decided to narrow our focus to racism and sexism, since we believe these two areas to be among the most critical facing American society today.

In the 1960s, the American public was bombarded with messages raising the nation's consciousness. Those restless years uncovered many ugly realities about the "American Way of Life." Issues such as racism and sexism were exposed as societal diseases with long overdue diagnoses. The study of these problems in American society prompted significant social legislation with implications for social studies education. How did the social studies respond to the immense social change of the Sixties?

*Review of Research in Social Studies Education: 1970-1975,* which was published jointly in 1977 by NCSS and ERIC/ChESS, was a significant step in the presentation of research on four topics. The topic remained, however, of what responses the social studies had made to racism and sexism.

This Bulletin addresses that critical question. It consists of five chapters. Chapter One is entitled "Pluralism: Historical Roots and Contempory Responses" and was written by Richard L. Simms. It serves as an advanced organizer for the rest of the book. The chapter examines the general concept of pluralism and its relationship to racism and sexism.

Chapter Two is entitled "Responses to Racism: How Far Have We Come?". It deals with the response of the social studies to racism and was written by Eleanor Blumenberg. Loretta J. Carney wrote Chapter Three, which focuses on the response of the social studies to sexism. She entitled her chapter "Responses to Sexism—Two Steps Forward, One Back?" Chapters Two and Three are similar in format. Each begins with a brief overview of the topic and then proceeds to a review of the literature and research dealing with the response of the social studies. Blumenberg and Carney examine this response in terms of impact on textbooks, supplementary materials, curricula, schools, and professional organizations. They make a special effort to tailor the material toward the classroom teacher.

Beryle Banfield wrote Chapter Four, entitled "Biting the Bullet: Racism and Sexism and the Challenge for Social Studies." It addresses the question of where social studies goes from here in dealing with racism and sexism.

Chapter Five, written by Gloria Contreras and Jacquie Shillis, provides "Resources for Combating Racism and Sexism in the Social Studies."

We wish to express our appreciation for the support of Daniel Roselle and the NCSS Publication Board in this endeavor. Our heartfelt gratitude goes to NCSS's Committee on Racism and Social Justice and Committee on Sexism and Social Justice, without whose diligent work over the years this Bulletin would not have been written. We also wish to thank Watt L. Black, Gerald Ponder, and Betty L. Simms for their critical reading of the manuscript and for their suggestions for its improvement.

Richard L. Simms
Gloria Contreras

## THE AUTHORS

**Beryle Banfield** is President of the Council on Interracial Books for Children and Co-Director of Blyden Associates in New York. She is a curriculum specialist, served on the NCSS Curriculum Committee, and conducted on-site curriculum projects in West Africa. She has written extensively on racism and sexism in children's materials and in the areas of African and Afro-American history. Her latest book is entitled *Black Focus on Multicultural Education.*

**Eleanor Blumenberg,** a specialist in multicultural and intergroup education, has taught at the University of Southern California, California State University at Los Angeles, and Claremont Graduate School. She is currently the National Education Director for the Anti-Defamation League of B'nai B'rith. In that capacity she serves as a consultant to school systems across the country on problems of prejudice and discrimination. In 1977 and 1979 she coordinated conferences on teaching about genocide and the Nazi Holocaust, co-sponsored by NCSS and ADL. A member of the NCSS Committee on Racism and Social Justice, she will serve as its chairperson in 1980.

**Loretta J. Carney** has spent twenty-two years in the field of public education, including eleven years as a classroom teacher. She has taught social studies in every grade from seven through twelve. She has served as a social studies supervisor and an Associate in Social Studies Education for the New York State Education Department. Recently, she was appointed to the position of Supervisor of Secondary Education in the New York State Education Department. She has been active in NCSS for many years and served as Chairperson for the Advisory Committee on Sexism and Social Justice in 1977.

**Gloria Contreras** is Associate Professor of Education at San Diego State University. She received her Bachelor of Science and Master of Education degrees from the University of Texas at El Paso and her Doctor of Education degree from the University of Georgia. She is the former Chairperson of the NCSS Committee on Racism and Social Justice and a member of the AACTE Commission on Multicultural Education. She has served as a social studies and multicultural education consultant to a number of institutions, including the Center for Public School Ethnic Studies and the Intercultural Development Research Association. She served one year as an educational advisor to the Bolivian Ministry of Education and Culture in an administrative reform project. She is also active in the area of bilingual education. Her articles have appeared in the *Southwestern Journal of Social Education,* the *Social Science Record*, and a previous NCSS Bulletin.

**Jacquie Shillis** is a First Grade teacher in a bilingual migrant program in San Marcos, Texas. Her B.A. in Spanish is from Purdue University, and she is currently completing an M.A. in Curriculum and Instruction, Bilingual Education, at the University of Texas at Austin. She served in the Peace Corps as a bilingual education technician in Ecuador from 1973 to 1975. She is a member of Phi Kappa Phi, NOW, and past recipient of a Title VII Bilingual Education Fellowship; and she is active in several bilingual education associations.

**Richard L. Simms** is Professor of Education at North Texas State University. He received his Bachelor of Arts and Master of Education degrees from North Texas State University and his Doctor of Education degree from the University of Missouri. He is currently director of a Teacher Corps project in Dallas. Professor Simms was President of the Texas Council for the Social Studies in 1976-1977. He served on the NCSS House of Delegates Steering Committee and was an *ex officio* member of NCSS's Board of Directors during 1977-78.

# Contents

**Foreword** *George G. Watson, Jr.* .................................. 3

**Preface** *Richard L. Simms* and *Gloria Contreras* .................. 5

**1. Pluralism: Historical Roots and Contemporary Responses** .......... 9
*Richard L. Simms*

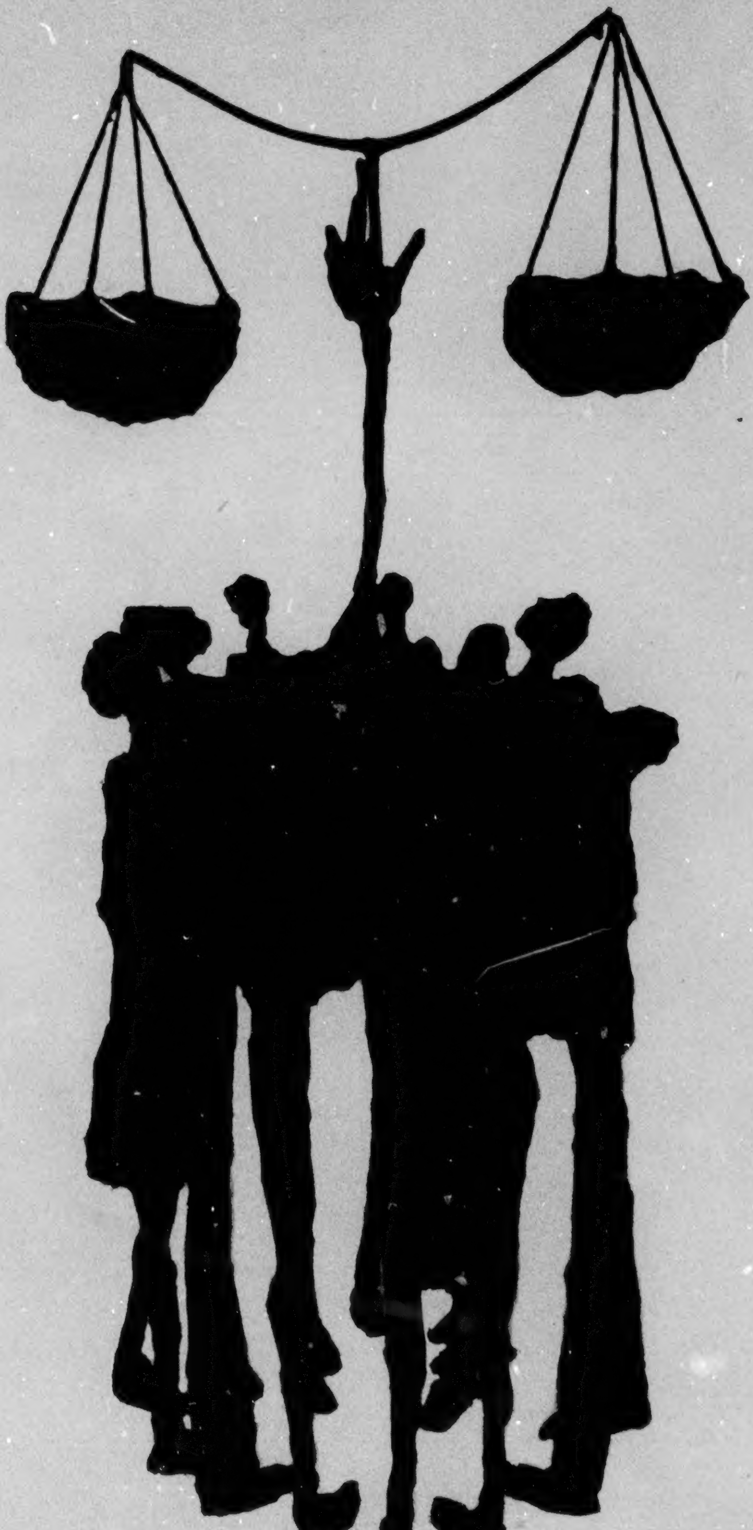
**2. Responses to Racism: How Far Have We Come?** .................. 23
*Eleanor Blumenberg*

**3. Responses to Sexism: Two Steps Forward and One Back?** ......... 45
*Loretta J. Carney*

**4. Biting the Bullet: Racism and Sexism and the Challenge for Social Studies** ............................ 65
*Beryle Banfield*

**5. Resources for Combating Racism and Sexism in the Social Studies** .. 79
*Gloria Contreras* and *Jacquie Shillis*

**Index** ................................................ 91



"... with liberty and justice ..."

# 1. Pluralism: Historical Roots and Contemporary Responses

## Richard L. Simms

*"It is easier to love humanity as a whole than one's next door neighbor."*

Eric Hoffer

America is peopled almost entirely by immigrants or descendants of immigrants. Perhaps the saddest chapter in the story of American democracy is the manner in which white Anglo-Saxon Protestants have treated those peoples who were ethnically or racially different. Blacks were brought in chains from their African homelands to work as slaves, and many continue to endure second-class status today. Our government appropriated land from Mexico, and Spanish-speaking citizens were exploited and treated as aliens. We systematically stripped a number of Asian Americans of their rights as citizens during World War II. Our immigration policies have discriminated against Asians as well as non-Northern Europeans. Genocide against Native Americans was once practically official government policy. In the case of the Cherokee, the United States Army forced men, women, and children to march 1,500 miles along the Trail of Tears. Hundreds died so that illiterate Whites could take over the plantation-like homes of the technologically advanced and bilingual Cherokee. Women of all racial and ethnic groups have been discriminated against socially as well as economically.

Throughout our history, schools generally have been a reflection of the larger society. In his study of the growth of the American school bureaucracy, Michael B. Katz describes American public education past and present as "universal, tax supported, free, compulsory, bureaucratically arranged, class biased, and racist."[1] According to Katz, the educational system was racist by design and historically was controlled by a small white minority of predominantly Anglo-Saxon and Germanic lineage. It served two functions, according to Mildred Dickeman: "First, to create a lower, laboring class which was docile and controllable, and which adhered sufficiently to the values and myths of the American ruling class that it was not likely to question its place in society."[2] The second was the function of selecting working-class replacements for the elite as needed "who possessed adequate loyalty and sufficient conformity in attitudes, values, behavior and appearance, to be adopted into the expanding middle class."[3] The selection of teachers is a classic example of this second function at work. Historically, teachers have come from the upper lower class or the lower middle class. Thus, teaching provided an escape route for those from the lower socioeconomic backgrounds who wished to join the middle class. As new members of the middle class, teachers have been hesitant to criticize the educational establishment, as this might label them as unappreciative of the benevolence bestowed upon them. When this fact is coupled with pressures placed on teachers to conform to public expectations regarding dress, lifestyle, and outlook, the result is that teachers have tended to be a docile group that, in turn, places heavy emphasis on student obedience and conformity in the classroom. Such an orientation militates against the fostering of pluralism in the classroom.

## The Melting Pot

The Melting Pot theory was a white, Anglo-Saxon, Protestant reaction to the huge influx of immigrants with different customs, languages, and religious beliefs. It was based on capitalism and the Protestant Ethic, which claimed that success in life was available to all who worked hard. Many immigrants renounced family and old world customs, and some even Anglicized their names in an often fruitless effort to be accepted.[4] A poignant portrayal of one immigrant family's struggle was seen in a recent movie, *Hester Street.* Persons using this approach paid a high price, indeed. They denied important parts of self in renouncing familiar customs in favor of new ones, in cutting ties with family, and in taking new names. They became what social scientists refer to as "marginal" persons, people who have cut away all former ties but are not really accepted in their new worlds. Contemporary Blacks who attempt this have been described as "Afro-Saxons."[5]

The Melting Pot theory also postulated that the White Race was superior to the "Colored Races." Within the White Race, the Nordic or Aryan strain was supposedly the purest, having come from the older German and English immigration stock. The Alpine strain was next. It was composed of the darker, eastern European immigrants. The lowest white strain consisted of the dark-haired southern Europeans and was known as the Mediterranean group. Many northern Europeans claimed superiority over the eastern and southern Europeans and feared that the influx of these groups would dilute the purity of the Anglo-Saxon stock in America.[6]

Proponents of the Melting Pot maintained that the "Colored Races" could not be melted into the White Race. Thus, the Black, Brown, Red, and Yellow Races were inherently inferior and would always stick to the bottom of the pot.[7] The Calvinistic theological doctrine of predestination was even employed to explain that God had decreed this racial hierarchy of the "haves" and the "have nots."[8]

We now know that the Melting Pot theory was never really successful. Ethnic and racial groups adopted white, Anglo-Saxon ways to widely varying degrees. However, they retained many of their own beliefs and customs too. Failure of the Melting Pot is often referred to as the "persistence of ethnicity." The Black and Native American experiences provide convincing evidence of such persistence. Despite government-sanctioned policy aimed at stripping away language, religion, values, culture, and family structure, scholars continue to find traces of African and Indian tribal past that survived over generations. *Roots* is perhaps the best known example. Alex Haley was able to research family traditions and language back to a river people near modern Senegal.[9] This retention of ethnicity reinforces the concept of cultural pluralism.

## Origins of the Pluralism Concept

The idea of cultural pluralism gained attention in the 1920s during a period when nativists and patriotic groups were railing against the large numbers of eastern and southern European immigrants who were arriving in this country. Harvard philosopher Horace Kallen, the most ardent supporter of pluralism, eloquently argued against assimilationist positions and asserted that immigrants had the right to retain their customs and religious beliefs. He maintained that a democratic society had an obligation to protect and support cultural diversity. He felt that other cultures, in turn, could greatly enrich the American democracy. Kallen once said that "men may change their clothes, their politics, their wives, their religions, their philosophies to a greater or lesser extent; but they cannot change their grandfathers."[10]

Kallen's dream of cultural pluralism in the United States never came to fruition. Most European-Americans adopted the Anglo-American culture.[11] Southern and eastern European immigrants continued to face discrimination despite their Anglicization. During periods of rapid economic and industrial growth in the United States, a relaxation of barriers allowed large numbers of Jews, Irish, and Italians to move into positions previously closed to them. This door providing entry into the middle class slammed shut again during periods of economic decline. Beginning about 1945, heavy migrations into urban centers and decreased demand for replacements made it more difficult for women, racial minorities, and poor European-Americans to be upwardly mobile.[12] The resulting discontent and disillusionment represented a gathering storm which would erupt in the 1960s.

## The New Pluralism

During the 1960s, years of smoldering resentment exploded into a fiery rage. Cries of "Burn, baby, burn!" rang out as Black ghetto residents put the torch to the ghetto itself, that symbol of their imprisonment. Chicanos followed suit by protesting living conditions in the barrio. American Indians denounced police harassment in the cities. The Kerner *Report to the National Advisory Commission on Civil Disorders* concluded in 1967 that "white racism is essentially responsible for the explosive mixture which has accumulated in our cities."[13]

The social upheaval of the 1960s had a major impact on the nation as a whole and upon its educational systems. Racial and ethnic minority groups, particularly Blacks and Browns, demanded recruitment of more minority teachers and administrators, more historical information about racial and ethnic groups, and revision of the curriculum to make it more pluralistic and thus more representative. This last demand was based on the assumption that a curriculum that was multiethnic and multicultural would result in improved academic achievement among youth from racial and ethnic minorities.[14] The result of these demands was a rebirth of the pluralism which continues to have an influence on American education.

## Pluralism and the Social Studies

A recent installment of 20/20, ABC Television's magazine-format news program, featured a segment on the return to the ring by aging Spanish bullfighter El Cordobes. At the end of the footage on the famous bullfighter, host Hugh Downs commented to reporter Pierre Salinger that he found bullfighting barbaric and said that he could not understand why some people enjoy such a cruel sport. Salinger responded by pointing out that, in Spain, bullfighting had been practiced for centuries and that the sport represented to the Spanish people humankind's ageless fight against beast. Salinger added that while many Americans might abhor bullfighting, it is important to try to view it through the eyes of the Spanish people. Thus, the former White House Press Secretary to President John F. Kennedy was suggesting that we consider flexibility of context in viewing cultural practices which are different from our own. That means that while we may find certain customs observed in other cultures undesirable, we should recognize and respect the desire and right others have to practice those customs. This is the very basis for pluralism, a state in which members of diverse ethnic, racial, religious, and social groups continue to honor their traditions without being bound by them.

Pluralism has important implications for the social studies. As we examine our response to it, the following questions seem appropriate. Have we accepted pluralism's premise? To what extent have we designed programs to help students recognize, accept, and value the diversity which is so richly abundant in our nation? Have such courses fairly presented the contributions of women to society and actively worked to correct sex-role stereotypes? To what extent have we taught our students to search for historical truths? What have we done to assist them in developing effective skills in intergroup relations? How well have social studies textbooks done in eliminating bias based on race and sex? How have we helped students avoid a narrow, egocentric view of the world and the "way it's spozed to be?" The response of the social studies to these important questions will be examined in the following sections.

## Pluralism and Racism

Clearly, one of the most significant elements of the concept of pluralism is its countering effect on racism. This section examines briefly the response of the social studies to racism in the areas of textbooks, curriculum, and Supreme Court decisions dealing with desegregation. The section also includes research findings concerning the impact of these changes. Eleanor Blumenberg discusses these topics in greater detail in Chapter Two.

### Textbook Response to Racism

The latest National Science Foundation studies on "The Status of Social Studies Education" conclude that the textbook is still the most basic and widely used educational tool.[15] Therefore, educators should be concerned with whether textbooks are written in ways which actively work to correct distortions and counteract the invisibility of minority groups. In 1969, Michael Kane chaired a task force to determine whether the immense social change of the 1960s resulted in improved coverage of minority groups in textbooks. Kane found some genuine improvements, but still concluded that many texts continued to portray a principally white, Anglo-Saxon, Protestant account of the nation's past and present while largely neglecting the accomplishments and problems of minority groups.[16]

A 1975 study revealed that the slant toward racism still existed in social studies books, even though these books were better than ever.[17] Racism in textbooks is of two kinds: commission and omission. The first encompasses one or more of the following: stereotyping, ethnocentrism, Eurocentrism, and use of prejudicial statements or caricatures that demean minorities. This variety of textbook bias is the most blatant and therefore the simplest to spot. The second form is much more subtle and insidious, being rooted in what the writers leave out. One writer refers to such omission as the "great lie of silence."[18] Omissions may be attributed to lack of scholarly integrity, a lack of sensitivity and awareness, political demands made on textbook writers, or a continuation of our marriage to the Eurocentric view of history to the exclusion of all others.[19]

The 1975 study found that while textbooks mentioned the achievement of living Black Americans more frequently than in the past, information about their African heritage was usually missing entirely or was very sketchy. References to the American Indian of today were almost nonexistent (although the relationship between Indian tribes, the government, and white settlers during westward expansion in the United States seemed to be more objectively presented). There was virtually no mention of Chinese Americans or Japanese Americans in American history books. And the Mexican American seemed to have replaced the Black as America's "invisible person." Generally, the information about minority groups which was included left one with the impression that it was presented as an afterthought, since it was usually added on as a new chapter or unit, instead of being integrated throughout the text.[20] A 1978 study of pictorial bias in elementary social studies textbooks found some representations of non-white groups in all books studied. However, the researchers concluded that elementary social studies textbooks are dominated by Whites with much less representation of American minority groups.[21]

In summary, all recent studies of bias in textbooks reported that today's textbooks are the best ever. However, those same studies concluded that further improvements are needed.

### Curricular Response to Racism

Most school curricular offerings still restrict the cultural experiences in the school to a single dominant culture. The result is educational alienation for some students and the strengthening of ethnocentrism in many other students.[22] Ethnic studies programs were one result of the social revolution of the 1960s. Courses in Black Studies, Chicano Studies, Native American Studies, and Asian Studies came into existence almost overnight in response to angry demands from students. Most of the early programs suffered from inadequate advanced planning and an absence of faculty members with the skills and commitment required to establish sound programs.[23] An almost total absence of instructional materials for ethnic studies hindered early programs. However, the most serious problem was a lack of understanding and genuine commitment to these programs on the part of the administrators and teachers. Just as democracy cannot be effectively taught by an anti-democrat, pluralism will not be fostered in the schools as long as teachers and administrators are unsympathetic to pluralism or lack knowledge about other cultures. Many educators view ethnic studies as courses designed exclusively for students from specific ethnic groups. Thus, schools with few or no students from racial or ethnic minorities have felt no compulsion to offer such courses. In those schools where ethnic studies courses were added to the curriculum, little attempt was made to integrate material about ethnic and non-white racial groups into the white, Anglo-Saxon dominated curriculum. Thus, the result tended to be multiethnic education rather than education that was multiethnic.

Larger school districts are more likely to offer ethnic studies than smaller districts. Washburn reported in 1975 that 40 per cent of the districts with 10,000 or more students provided some ethnic studies. Most of the programs were relatively new. Eighty-two per cent had operated less than five years, with the average at about four years. Student enrollment in ethnic studies varied greatly between districts, with 10 per cent having fewer than 100 students and 19 per cent having 10,000 or more. The average number of ethnic studies students per district was 3,370, but the median number was much lower at 950 students. Black Americans were the most widely studied group in school districts with ethnic studies programs (92%), followed by Mexican Americans (70.5%) and Native Americans (67%). Most ethnic studies programs were begun between 1969 and 1972, with an apparent decline in the number of new programs being initiated after that time.[24]

In a study of multicultural education in the 17 largest school districts in the nation, Milton J. Gold found that all districts had such programs. About 65 per cent of the districts reported a need for additional instructional materials on multicultural education, specifically sample lessons, curriculum guides, and assistance in integrating multicultural materials into the rest of the curriculum.[25]

In 1976 and 1977, James Banks undertook an exploratory study of multiethnic education in the United States, France, Great Britain, Mexico, and Puerto Rico. He found that ethnic studies programs are strongest where there are widespread ethnic protest and revitalization movements. A pervasive "melting pot mentality" seemed to dominate most of the educational systems studied. He concluded that the United States and Great Britain have the most advanced pluralistic educational philosophies. However, even in these countries multiethnic education is still in its infancy and most students remain untouched by it.[26]

In 1976, the National Council for the Social Studies published its *Curriculum Guidelines for Multiethnic Education.*[27] These guidelines will be invaluable to curriculum writers and teachers who are serious about fostering a curriculum which is truly multiethnic.

### The Federal Government and Desegregation

The Fourteenth Amendment of the United States Constitution states: "no state shall . . . deny to any person within its jurisdiction the equal protection of the laws." The courts have historically used this amendment as the chief tool for dealing with all types of discrimination. However, only in the last quarter century have the courts used the Equal Protection Clause to bring about the equal treatment of social groups. Since the landmark *Brown* v. *Board of Education of Topeka* decision in 1954, there have been a number of important court cases involving public education and the Fourteenth Amendment.The purpose of this section is to examine briefly several major Supreme Court cases dealing with school desegregation. It also includes information about how other branches of the federal government have contributed to the desegregation effort. While the Supreme Court has recently made decisions on important civil rights cases dealing with discrimination in housing, employment, public accommodations, and criminal justice, the focus here is limited to school desegregation since educational issues are the primary concern of this chapter.

In its *Brown* decision, the Supreme Court ordered an end to segregated schooling with "all deliberate speed." Many school districts chose to accentuate the deliberate part and forget about speed. Thus, *Brown* resulted in relatively little integration during the decade after it was announced. By 1964, only about 2 per cent of Black students in southern states were attending school with Whites.[28]

However, by 1964, media coverage of race relations in the South, particularly the violence, helped persuade Congress to enact the 1964 Civil Rights Act. This legislation empowered the Department of Health, Education, and Welfare to deny federal funds to school districts which refused to integrate. Additionally, private citizens could, for the first time, seek redress from the U.S. Attorney General if faced by racial discrimination in education. These two factors greatly increased the pace of school integration.[29]

In September, 1965, President Johnson issued an Executive Order directing the Attorney General to coordinate federal enforcement of all desegregation efforts. This marked the first time that all three branches of the federal government were working together to oppose *de jure* school segregation.[30]

In *Griffin* v. *Prince Edward County*, 377 U.S. 218 in 1964, the Supreme Court began putting teeth in its 1954 *Brown* decision. It ruled that a county cannot thwart integration by closing its public schools while allocating funds for white students to attend non-public schools.

In 1968, the Supreme Court ruled in *Green v. County School Board*, 391 U.S. 430, that "freedom of choice" integration plans were unconstitutional if they failed to dismantle dual school systems for Blacks and Whites. This case was particularly significant because for the first time school districts were forced to go beyond a colorblind approach to eliminating *de jure* segregation and instead had to take *affirmative action* to foster integration.

*Swann* v. *Charlotte–Mecklenburg Board of Education*, 402 U.S. 1 (1971), marked the first time the Court applied the principles of *Green* to a large southern school district with a history of *de jure* segregation. The Court ruled that the school board had purposely maintained a segregated system and ordered it to devise a plan to integrate both faculty and students using crosstown busing.

Within a decade after the 1964 Civil Rights Act, integrated schools were a reality in the South. The number of Black students attending one-race schools in the South dropped to 8.7 per cent in 1974 compared to 68 per cent as late as 1968.[31] This was the result of concerted efforts by the executive, judicial, and legislative branches of government. By contrast, segregated schools were still commonplace in other sections of the country. For example, more than 70 per cent of Black students in the North and West attended predominately Black schools in 1972.[32] The South's history of *de jure* segregation made its illegality easier to spot. However, *de facto* segregation found in the North and West was more difficult to combat.

*Keyes* v. *School District* No. 1,413 U.S. 189 (1973), was the first Supreme Court test of *de facto* school segregation outside the South. The case involved the Denver school system, which was charged with deliberate racial segregation through gerrymandered attendance zones, assignment of teachers, use of mobile classrooms, and transportation programs in seven schools. The Court majority discussed the case in terms of "segregative intent." The High Court remanded the case to district court, which ruled that Denver did, in fact, operate a dual educational system. *Keyes* is important for two reasons. First, it included Mexican Americans with Blacks as a discriminated class. Second, it talked of "affirmative action-to-integrate" in a northern setting, which would become so important in the "reverse discrimination" case of *Regents of the University of California* v. *Bakke*.

The *Keyes* case did not deal with the nature and extent of remedies in desegregation cases. The Court came to grips with that difficult issue in *Milliken* v. *Bradley*, 418 U.S. 717 (1974), otherwise known as Milliken I. The district court had ordered an integration plan to include Detroit and 85 suburban school districts under a rationale that any plan limited to Detroit would result in schools that were 64 per cent Black. The Court of Appeals subsequently affirmed the lower court decision. However, the Supreme Court ruled 5 to 4 against the interdistrict desegregation plan and said that desegregation must occur only in Detroit where *de jure* segregation had previously occurred. Thus Milliken I limited court efforts to dismantle one-race schools in the North and West.

In 1977, the High Court again dealt with the Detroit desegregation case in *Milliken* v. *Bradley*, 433 U.S. 267 (Milliken II). The Court ruled unanimously that Detroit must provide remedial and compensatory educational programs for students and that the State of Michigan must pay for them. The Court here recognized the need to remediate the cultural isolation which resulted from previous intentional segregation in Detroit.

*Dayton Board of Education* v. *Brinkman*, 433 U.S. 406, represents another important decision handed down by the Supreme Court in 1977. The Court specifically reaffirmed the *Keyes* decision but rejected massive busing as "entirely out of proportion to the Constitutional violations found by the district court," thus requiring that remedies "fit" the Constitutional violations involved.

In 1978, the Supreme Court considered whether the Equal Protection Clause of the Fourteenth Amendment applies to benign or reverse discrimination. In the celebrated case of *University of California Regents* v. *Bakke*, 438 U.S. 265, Bakke, a white male, claimed that he was denied admission to medical school while a minority quota system admitted less qualified students. The Court voted 5-4 that Bakke be admitted to medical school. The majority ruled that race can be included as one factor in admission policies, but that quotas based entirely on race are illegal in situations where no previous discrimination has been found. Time will tell how significant a precedent was established by the *Bakke* decision since four of the Justices based their decision on Title VI of the Civil Rights Act rather than on the Equal Protection Clause.

It seems clear that Supreme Court decisions and other actions by the federal government have had a significant impact on the social studies. In Gold's study, for example, one-third of school districts with multicultural programs admitted that these courses were the result of court-ordered integration of their schools.[33] Several pieces of federal legislation have played a part as well. For example, Title IV of the Civil Rights Act of 1964 and Title VII of the Emergency School Aid Act of 1972 authorized activities to promote the study of Black history and culture. In addition, the Ethnic Heritage Program authorized by Title IX of the Elementary and Secondary Education Act was recognition that the United States is an ethnically and culturally diverse society.[34]

## Pluralism and Sexism

While the social constraints of sexism have a shorter history of public recognition than do those of racism, they are no less significant. This section examines the response of the social studies to sexism in the areas of textbooks, curriculum, and Supreme Court decisions, and includes research findings concerning the impact of these changes. Loretta Carney's chapter discusses the topic of sexism in more detail.

### Textbook Response to Sexism

A number of studies have shown that women are underrepresented in social studies textbooks. When they are included, it is generally in stereotyped, supporting roles. Based on the information found in the typical American history textbook, the history and contributions of American women can be summarized as follows:

> Women arrived in 1619 (a curious choice if meant to be their first acquaintance with the new world). They held the Seneca Falls Convention on Women's Rights in 1848. During the rest of the nineteenth century, they participated in reform movements, chiefly temperance, and were exploited in factories. In 1923, they were given the vote. They joined the armed forces for the first time during the Second World War and thereafter have enjoyed the good life in America.[35]

One explanation of this phenomenon is that some history textbooks have emphasized political and military events to the virtual exclusion of economic, social, and cultural history. Since women were largely excluded from political and military affairs, the result was that they were excluded from these history books as well. Most recent textbooks highlight a few female artists and writers in sections on cultural background, yet omit mention of inequities in employment, credit, marriage and divorce, and education.[36]

Considerable work has been done in the past ten years to combat sexism in textbooks. Many states have developed textbook selection guidelines sensitive to the twin problems of race and sex bias. In addition, a number of publishers have developed their own guidelines for authors to follow in eliminating bias based on both race and sex. This has resulted in textbooks that are more sensitive to sex equity. The most visible changes have to do with language. Writers now refer to "people" instead of "man," and references like "the pioneer took his wife and children" have been replaced with "the pioneer family moved."[37] In spite of the considerable efforts which are being made to resolve the problem, a 1978 study concluded that many elementary social studies textbooks are still male-dominated and contain little pictorial representation of females.[38] This is a serious problem, since recent National Science Foundation studies indicate that subject matter which does not appear in the textbook is not likely to be taught.[39]

In one of the most comprehensive reviews of research on sex bias and social studies, Carole L. Hahn cites a number of studies indicating that females do less well in social studies at all grade levels than do males.[40] However, the latest National Assessment of Educational Progress indicates a major change in female achievement in social studies. The 1978 study revealed that males and females were achieving at comparable levels in their social studies classes at ages 9, 13, and 17.[41]

### Curricular Response to Sexism

Renewal of feminism encouraged school districts to offer courses in women's studies and women's history. In most instances, the courses were electives. Some were also mini-courses. By 1974, more than 4,000 such courses were being offered across the country, mostly at the senior high school level.[42] Some school districts offered women's studies in direct response to pressure from feminists. Other districts had more laudable motivations. In most cases, however, the courses sprang up almost overnight. In the early days, they suffered from inadequate planning, absence of quality instructional materials, and lack of strong administrative support. In addition, the elective nature of the courses resulted in their reaching a relatively small number of students. The NSF studies on "The Status of Social Studies Education" pointed out that the social studies have been one of the first curricular areas to be affected by recent budget cuts.[43] Elective courses are the place where such "belt-tightening" inevitably begins. Thus, unless advocates viewed women's studies courses from the beginning as just the first step in integrating information about women into the required courses, such programs were doomed to fail.

A number of research studies indicate that youngsters begin school with firmly preconceived notions as to what constitutes *appropriate* activities for males and females.[44] Unless the school plays a pro-active role in combatting sexism, our youngsters' sex-typing is likely to be further reinforced by their school experiences. We need to scrutinize the curriculum and eliminate those messages in course content which foster sexism. We also need to examine the "hidden curriculum," which may communicate as much to students as do the formal courses. For example, Loretta Carney cites studies in Chapter Three which indicate that social studies teachers are predominately male. Are we unwittingly communicating to students that social studies is a male domain? To what extent has overrepresentation of male teachers in social studies accounted for the past lower achievement of female students in social studies classes? Since student enrollment in social studies classes is declining, fewer new social studies teachers will be needed for a number of years to come. Thus, as Carney points out, the retraining of currently active social studies teachers appears to be crucial; and these teachers must first become convinced of the need to change. Given the reputation that inservice education generally has among teachers, this will be no easy task.

### Sex Discrimination and the Supreme Court

As mentioned previously, the Equal Protection Clause of the Fourteenth Amendment has traditionally been used to deal with all kinds of discrimination. Yet, until 1971, not one statute which discriminated on the basis of sex was found by the Supreme Court to be in violation of the Fourteenth Amendment. Thus, sex has only recently been added to the social characteristics protected under the Fourteenth Amendment. Even so, most sex discrimination cases have been based on Title IX of the Education Amendments of 1972, rather than on the Equal Protection Clause. Title IX, which is patterned after Title VI of the Civil Rights Act of 1964, prohibits sex discrimination in educational institutions which receive federal funds. However, textbooks and curricular materials are specifically exempted from Title IX due to "free speech" considerations.[45]

Although the Supreme Court has handed down a number of decisions dealing with sex discrimination, it has yet to issue any definitive decisions in cases specifically involving sex discrimination in education. At this writing, however, a number of such cases are in the federal appeals courts. One such case likely to be appealed to the Supreme Court is *Islesboro School Committee* v. *Califano*, 47LW 2599. The U.S. Court of Appeals for the First Circuit ruled that the Department of Health, Education, and Welfare does not have the authority under Title IX to issue regulations barring sexual discrimination in employment at educational institutions.[46] This case could have far-reaching implications for affirmative action programs based on sex.

## Summary and Conclusions

Based on the information presented in this chapter, it can be said that the social studies have responded in positive ways to pluralism, racism, and sexism. For example, social studies textbooks now in use are the best ever published in terms of their freedom from bias based on race and sex. Publishers have made commendable efforts in this regard by providing their authors with guidelines to help them write books which portray women and minorities more equitably. Another positive influence in improving textbooks has been that many states have developed textbook adoption guidelines which are sensitive to women and minorities. Yet, lest we wallow too long in the self-satisfaction of knowing how far we have come, it must be remembered that much remains to be done. The latest studies indicate that our textbooks continue to underrepresent females and minorities, and that information about these groups has frequently been added on at the end of chapters or as separate chapters, rather than being integrated throughout the texts. The NSF studies cited previously underscore the crucial importance of the social studies textbook and the necessity that such books depict the problems and contributions of women and minorities fairly, accurately, and generously. Historical accuracy and intellectual honesty demand it.

The social studies curriculum of the 1970s was more responsive than ever to ethnic and racial minorities and women. Schools offered courses in ethnic and women's studies. However, the elective nature of most of these courses resulted in their reaching a relatively small number of students, and many of these new courses have since fallen victim to budget cuts. This harsh reality emphasizes the necessity of mainstreaming healthy doses of quality information about women and minorities into required social studies courses so that it reaches all students. The latest findings of the National Assessment of Education Progress indicate no significant change in the racial attitudes of thirteen- and seventeen-year-old American youth since 1970.[47] Students from most minority groups continue to experience low achievement scores and high dropout rates. There is also an ever-widening education and income gap between middle-class Whites and minority poor.[48] Women in the work force continue to be concentrated in the lowest paying jobs, and schools are doing little to help them break this cycle. These dismal facts underscore the need for education that is multiethnic and multicultural, and free from sex bias.

It seems clear that actions of all three branches of the federal government during the past two decades have affected the way we have responded to racism and sexism. Some of this influence was direct in the form of court decisions, executive orders, and legislation. Some of the influence was indirect in the sense of creating an environment which encouraged us to do some serious soul-searching and to rethink previously held beliefs. Although many of us are still trying to sort out our true feelings regarding our racist and sexist tendencies, we would probably all agree that our present level of consciousness regarding sex and race is immensely different than the one we experienced in 1960. For example, former Alabama Governor George C. Wallace, who once literally stood in the schoolhouse door to block integration, recently admitted that he had been wrong in his stand on school desegregation. In a speech to college history students, Wallace said that he believed in segregation when he fought for it. "But I was wrong," he confided. "And when we lost the legal battles, we all saw that we were wrong."[49] This would seem to indicate that we are all capable of changes in attitude.

As we continue the job ahead of us in eliminating racism and sexism, we must be careful not to allow our zeal in attacking these twin problems to create new problems. For example, we must not allow the new pluralism to be used as an excuse for abandoning social integration. The new pluralism in its collective form could be interpreted by some as a policy of "separate but equal." Likewise, we must not permit our fight against sexism to drive a wedge between men and women. In short, our efforts in both of these worthy pursuits must continue to be tempered by rationalism.

### Footnotes

[1] Michael B. Katz, *Class, Bureaucracy and Schools: The Illusion of Educational Change in America* (New York: Praeger, 1971), p. 106.

[2] Mildred Dickeman, "Teaching Cultural Pluralism," in James A. Banks (Editor), *Teaching Ethnic Studies: Concepts and Strategies* (Washington, D.C.: 43rd Yearbook, National Council for the Social Studies, 1973), p. 6.

[3] *Ibid.*

[4] For a more detailed discussion of the Melting Pot, see Barbara A. Sizemore, "Shattering the Melting Pot Theory," in James A. Banks (Editor), *Teaching Ethnic Studies: Concepts and Strategies* (Washington, D.C.: 43rd Yearbook, National Council for the Social Studies, 1973), pp. 72-101.

[5] James A. Banks, *Multiethnic Education: Practices and Promises* (Bloomington, Indiana: Phi Delta Kappa Educational Foundation, 1977), p. 9.

[6] Ricardo L. Garcia, *Fostering A Pluralistic Society Through Multi-Ethnic Education* (Bloomington, Indiana: Phi Delta Kappa Educational Foundation, 1978), pp. 13-15.

[7] *Ibid.*

[8] Sizemore, *op. cit.*, p. 75.

[9] Jean A. Scarpaci, "Cultural Pluralism: An Emerging Force in Social Studies," *The Social Studies* (September-October, 1975), p. 227.

[10] Horace Kallen, "Democracy Versus the Melting Pot," *The Nation* (February, 1915), as quoted in Scarpaci, *ibid.*, p. 225.

[11] James A. Banks, "Cultural Pluralism and Contemporary Schools," *Integrated Education* (January-February, 1976), p. 34.

[12] Dickeman, *op. cit.*, p. 7.

[13] Garcia, *op. cit.*, p. 16.

[14] James A. Banks, "Cultural Pluralism and Contemporary Schools," *Integrated Education* (January-February 1976), pp. 32-33.

[15] Gerald Ponder, "The More Things Change . . .: The Status of Social Studies," *Educational Leadership* (April, 1979), p. 516. James P. Shaver, O.L. Davis, and Suzanne W. Helburn, "The Status of Social Studies Education: Impressions from Three NSF Studies," *Social Education* (February, 1979), p. 151.

[16] Michael B. Kane, *Minorities in Textbooks* (New York: Anti-Defamation League of B'nai B'rith, 1970).

[17] Richard L. Simms, "Bias in Textbooks: Not Yet Corrected," *Phi Delta Kappan* (November, 1975), p. 201.

[18] James A. Banks, *Teaching Strategies for Ethnic Studies* (Boston: Allyn and Bacon, 1975), p. vii.

[19] Simms, *op. cit.*, p. 202.

[20] *Ibid.*

[21] Michael Hawkins, "Pictorial Bias in Elementary Social Studies Textbooks," *Negro Educational Review* (July-October, 1978), pp. 220-224.

[22] Simms, *op. cit.*, p. 201.

[23] James A. Banks, "Cultural Pluralism and Contemporary Schools," *Integrated Education* (January-February, 1976), pp. 32-33.

[24] David E. Washburn, "Ethnic Studies in the United States," *Educational Leadership* (March, 1975), pp. 409-412.

[25] Harry N. Rivlin, "Research and Development in Multicultural Education," in Frank H. Klassen and Donna M. Gollnick (Editors), *Pluralism and the American Teacher* (Washington, American Association of Colleges of Teacher Education, 1977), p. 92.

[26] James A. Banks, "Multiethnic Education Across Cultures: United States, Mexico, Puerto Rico, France, and Great Britain," *Social Education* (March, 1978), pp. 177-185.

[27] NCSS Taskforce on Ethnic Studies Curriculum Guidelines, *Curriculum Guidelines for Multiethnic Education* (Arlington, Va.: National Council for the Social Studies, 1976).

[28] Casper Weinberger, "Some Thoughts on the 20th Anniversary of *Brown* v. *Board of Education*," *Journal of Law and Education* (January, 1975), p. 33.

[29] Frank Kemerer and Kenneth Deutsch, *Constitutional Rights and Student Life* (St. Paul, Minnesota: West Publishing Company, 1979), pp. 547-548.

[30] *Ibid.*

[31] "Title VI of the Civil Rights Act of 1964—Ten Years Later," Department of Health, Education, and Welfare, (July, 1974), p. 3.

[32] Gary Orfield, *Must We Bus?: Segregation and National Policy* (Washington, Brookings Institution, 1978), p. 57.

[33] Rivlin, *op. cit.*, p. 92.

[34] Raymond H. Giles and Donna M. Gollnick, "Ethnic/Cultural Diversity as Reflected in Federal and State Educational Legislation and Policies," in Frank H. Klassen and Donna M. Gollnick (Editors), *Pluralism and the American Teacher* (Washington, American Association of Colleges of Teacher Education, 1977), pp. 116-117.

[35] Janice Law Trecker, "Women in U.S. History Textbooks," *Social Education* (March, 1971), p. 252.

[36] *Sex Equality in Educational Materials*, Vol. IV, (Arlington, Va.; American Association of School Administrators, 1975), p. 7.

[37] Robert B. Moore, "Sexism in Textbooks," *Social Studies* (May-June, 1978), pp. 113-115.

[38] Hawkins, *op. cit.*, pp. 220-224.

[39] Ponder, *op. cit.*, p. 516. Shaver, et al., *op. cit.*, p. 151.

[40] Carole L. Hahn, "Review of Research on Sex Roles: Implications for Social Studies Research," *Theory and Research in Social Education* (March, 1978), pp. 77-79 and 83-85.

[41] "Selected Results from the Second National Assessments of Citizenship and Social Studies," *National Assessment of Education Progress* (Denver: Education Commission of the States, 1978), pp. 53-55.

[42] Bernice Sandler, "Sex Discrimination Against Students: Implications of Title IX of the Education Amendments of 1972," *Inequality In Education* (October, 1974), p. 28.

[43] Ponder, *op. cit.*, p. 517.

[44] Mary Ellen Reilly, "Eliminating Sexism: A Challenge to Educators," *Social Education* (April, 1979), p. 314.

[45] Betsy Levin, "Recent Developments in the Law of Equal Educational Opportunity," *Journal of Law and Education* (July, 1975), pp. 411-421.

[46] *School Law News* (April 13, 1979).

[47] National Assessment of Educational Progress, *op. cit.*, pp. 36-39.

[48] Arturo Pacheco, "Cultural Pluralism: A Philosophical Analysis," *Journal of Teacher Education* (May-June, 1977), p. 16.

[49] "I Was Wrong; Segregation Stance A Mistake—Wallace," *Dallas Times Herald* (August 4, 1979), p. 1.

The Many Faces
of America

# 2. Responses to Racism: How Far Have We Come?

## Eleanor Blumenberg

No one is quite sure when the "Melting Pot" fell apart, but one thing is certain: the jagged pieces fell abruptly into the confines of the social studies curriculum in the 1960s and gained increasing legitimacy in the 1970s. In response to the often violent pressures of the Black community and parallel drives for inclusion by other ethnic groups, educators began to realize the ways in which the racial and ethnic characteristics of young people were often used to deny them visibility and equal opportunity.[1] Moving beyond earlier responses of separate Black studies courses and compensatory interventions, many schools instituted a variety of multiethnic programs, often accompanied by teacher training.

Some kinds of multiethnic education are reported, for example, in the approximately 3,000 school districts which are desegregating currently under either court-ordered or Department of Health, Education, and Welfare-approved plans.[2] Other reports, as well as impressionistic evidence of demonstration sessions offered at professional meetings, reveal exemplary programs from many suburban and other one-race schools.

In a survey of secondary schools in the Northeast, Freedman and Schoengood found that 81 of the 84 schools that responded had some kind of programmatic activity they were calling multiethnic. The major burden of these programs was laid on the social studies departments. Fewer than half of them sought coordination with other departments or disciplines. Goals, statements, philosophies, and rationales were varied and vague. The larger the Black and Hispanic populations in the district, the greater the elevation of student esteem and benign racial perception as program objectives. The smaller the community and the smaller its visible ethnic population, the greater the emphasis on such general goals as "appreciation of cultural diversity." Few higher level social studies concepts received attention in the schools surveyed. Evaluations, generally favorable, were based on short-term observations by the teachers themselves.[3]

### Definitions and Directions

In searching the literature, one quickly finds that terminology like "multicultural education," "multiethnic education," "ethnic studies," "ethnic heritage programs," and "bilingual/bicultural education" are often used interchangeably to convey different, but equally ambiguous, meanings. The dilemma is familiar in the field of social studies. But if it is true that "the field of social studies is so caught up in ambiguity, inconsistency, and contradiction that it represents a complex educational enigma and defies final definition, acceptable to all factions of the field," it is also true that "the existence of structure of a discipline is mainly the scholars' ability to construct it."[4] Insofar as the responses to racism of the social studies over the past ten years, careful investigation reveals that there is an evolving process of agreement on goals, methods, and content. An important contribution in this regard was the 1976 *Curriculum Guidelines for Multiethnic Education*, developed by a National Council for the Social Studies task force.[5]

True, the consensus is inconsistent, tentative, and often political, especially in terms of nomenclature. The comments, in another context, of the Council on Interracial Books apply well here:

> Language, affecting society, is no more static nor sacred than is anything else in the political arena. In our racist and sexist society, our decisions about word usage are political decisions. When one uses the male pronoun to mean both sexes, one is making a political statement. The use of "Negro" and "Colored" today has clear political connotations. Both the words we use and the connotations these words imply are in a constant state of change as our society's consciousness of racism and sexism develops.[6]

It is safe to say that the bulk of the current social studies programs relating to diversity can be absorbed under one of three rubrics: ethnic studies, multicultural education, and multiethnic education. These are well described in terms of basic focus, objectives, and strategies by James A. Banks, with some commonalities and some differences. Figure 1 presents these in table form.[7]

## Black Studies Programs

At the beginning of the decade the most common response to pressures for inclusion was the setting up of separate courses, or, on the university level, sometimes departments in which Black history, culture, and current problems were taught. The social sciences entered a brave new world that was separate and occasionally equal. Hundreds of such programs were documented. In the main body of the curriculum, however, if ethnicity was visible at all, it was as a parade of heroes and holidays. On the elementary school campus, piñatas and tea ceremonies, and menorahs and soul food made periodic appearances. Dealing with root cultures and far-off lands of origin was deemed safer than confronting the American experience of the same groups.

A few teachers continued curriculum efforts which were the legacy of the intercultural and human relations movements of the 1940s and 1950s, where the main focus was on the similarities of all groups. The notion held sway that "we are all brothers (sic) under the skin." Differences were de-emphasized, reinforcing what Mildred Dickeman has called the "unreal blandness, the dishonest sweetness of the traditional classroom," and its overt or latent racism.[8]

But the most common responses of beleaguered institutions were ethnic studies programs. An earlier review showed that these were

> often set apart deliberately—as though to isolate those who dared question the prevailing mythology—many of the programs were ideological in nature, feeling-oriented, non-intellectual, and expressive of not unwarranted hostility toward rigid, racist systems. Plagued by internal and external debate over their educational validity, they still managed to confront educators with the need to include diversity in a way that the less militant intergroup partisans had not.[9]

| Program and Practice | Focus | Objectives | Strategies |
|---|---|---|---|
| **Multicultural Education** | Cultural groups which experience prejudice and discrimination in the United States. | To help reduce discrimination against stigmatized cultural groups and to provide them equal educational opportunities.<br>To present all students with cultural alternatives. | Creating an institutional atmosphere which has positive institutional norms toward victimized cultural groups in the United States. |
| **Multiethnic Education** | Ethnic groups within the United States. | To help reduce discrimination against victimized ethnic groups and to provide all students equal educational opportunities.<br>To help reduce ethnic isolation and encapsulation. | Modifying the total educational environment to make it more reflective of the ethnic diversity within American society. |
| **Ethnic Studies** | Ethnic Groups within the United States | To help students develop valid concepts, generalizations, and theories about ethnic groups in the United States, to clarify their attitudes toward them, and to learn how to take action to eliminate racial and ethnic problems within American society.<br>To help students develop ethnic literacy. | Modifying course objectives, teaching strategies, materials, and evaluation strategies so that they include content and information about ethnic groups in the United States. |

**Figure 1—Programs and Practices Related to Pluralism in American Education**

In a symposium report published late in 1969 by the A. Philip Randolph Educational Fund, Martin Kilson, C. Vann Woodward, and others—noted scholars all—warned against ways in which Black studies could be misused. First, it should not be used by either majority or minority as a pretext for separatism or exclusion. Moreover, Woodward wrote, the many young Blacks and some White liberals who proclaimed that only Blacks could teach Black history were showing intellectual contempt for the subject matter. "They cannot have it both ways," Woodward wrote. "Either Black history is an essential part of American history and must be included by all American historians, or it is unessential and can be left to Black historians." Finally, Black studies used only for image-building or ideological goals could well substitute new myths and distortions for old, and in the end help neither self-concept, cross-cultural understanding, nor the acquisition of academic and career-oriented competences.[10]

A study released in the mid-1970s added urgency to the search for responsiveness. In surveying secondary schools with differing ethnic proportions, Charles Y. Glock and his colleagues found that anti-Semitism, race prejudice, and class prejudice were disturbingly widespread among adolescents "especially among youths who have not developed the cognitive skills and sophistication to combat them."[11]

He recommended that the development of the social science skills of analyzing, making appropriate generalizations, and using logic, and the teaching of diverse ethnic histories be used to help students confront the truth content in stereotypes and to put it into perspective.

One final note. A recent controversy in the schools of Montgomery County (Md.) pitted two philosophies born of different eras against each other. In the early 1970s, spurred by a desire to understand and ease racial tensions, the county school board created a mandatory Black studies course for its 12,000 school system employees. In the late 1970s, faced with voters' mandates to cut funds, the board voted to make the course optional, claiming that funds spent to reduce class size and make curriculum changes would be more responsive to Black educational needs. To the local Black leadership, the shift represents a reversal of the "modest gains" that had been made.[12]

## Unmet Needs of Students

That there are still critical unmet needs for black and other minority students does not seem to be in question, although research offers us some evidence to suggest that desegregation has benefitted the academic achievement of minority students without adversely affecting white children. Positive variables include peer acceptance, responsive curricula, status equalization, and academic restructuring to pluralistic education which diversifies rather than homogenizes students, all achievable components even in one-race schools.[13]

But finding conclusive research on the effects of multicultural learnings or ethnic studies is difficult. Studies are not comparable; they focus on different variables and come to different interpretations of the same data, as in reviews of busing programs.[14] However, in a background paper prepared for the U.S. Congress, Chadima and Wabnick build a persuasive case that inequities are still largely evident in the educational experiences of Black and White Americans, as measured in both inputs and outcomes.[15]

Similar conclusions, to be presented later in this chapter, have been reached about Mexican American, Puerto Rican, and other students for whom English is not their first language.

Research also confirms that the context of minority education is important. Favorable school rules and regulations, testing procedures, counselling and disciplinary modes, and school staffing are essential matrixes in which to embed effective pluralistic education. While there is no firm evidence to suggest that students learn better from teachers of their own race or ethnicity, teacher attitude, empathy, and expectations for students are critical variables. Efforts to overcome the disparity of minority teachers and administrators in some communities were marked but uneven.[16]

The critical task facing social studies educators in the years ahead appears to be the assembling of the bits and pieces of proposed responses to racism and ethnicity into a coherent and useful totality. Some laudatory attempts have been made, including those of the California State Department of Education, whose Bureau of Intergroup Relations developed the following statement:

> Multicultural education embraces cultural pluralism, bilingual and cross-cultural education, ethnic studies, desegregation and integration of students and staff, community involvement and intergroup and human relations education.

> Multicultural education is an interdisciplinary process, leading to cultural awareness, to the recognition of human dignity, and to the development of respect for one's origins and for other people in this country and the world, with understanding and acceptance of differences between and among groups. It must be adapted to function in every school, whatever that school's racial and ethnic composition.[17]

Without negating the value of learning about individual ethnic groups, later California guidelines say clearly that an overall program should be cross-cultural and not composed solely of ethnic studies modules:

> Programs that deal separately with Blacks, Chicanos, Asians, and Native Americans and other groups have some value, but an effort should be made to show similarities and differences among such groups and among individuals within the groups. The separate approach by itself may strengthen stereotypes and reinforce ideas of segregation and separation in the minds of students.[18]

They conclude that a cross-cultural approach is more likely to promote respect and acceptance of all individuals and groups.

## Desegregation and Racial Isolation

More than two decades after the historic Supreme Court decison, *Brown* v. *Topeka*, which started the process of desegregating the nation's public schools "with all deliberate speed," the isolation of minority children remains one of the nation's most vexing problems.

Ten years after the issuance of the Kerner Commission report following a series of civil disturbances and demonstrations across the land, the report's conclusions are still largely true: there is movement toward two societies, one black, one white, separate and unequal, poor and rich.

The commission pointed to many public policies that contributed to the division, especially in urban/suburban areas, and pointed specifically to the racially separated conditions of big city schools. Whether by design, lack of knowledge, or lack of resolve, little progress has been made since 1968. In fact, the number of children going to one-race schools has increased in the 1970s.[19]

It has been projected that the 1980 census will identify at least a dozen large cities with black majorities, and several others with predominantly Hispanic populations. As the Kerner report predicted, settlements of affluence and middle-class status ring densely populated, often decaying, metropolitan areas. The data show levels of segregation far higher than those experienced by immigrants from other countries during the period of great migration to the United States at the turn of the century.[20]

Two out of three black children currently are attending predominately black public schools, two out of five of them in intensely segregated schools; that is to say, 90 to 100 per cent one-race. Two out of three Hispanic children attend predominately Hispanic schools, three out of ten in intensely segregated situations. Segregation is considerably higher in the Northeast and North Central regions of the United States, but even in the region with the lowest level, the Southeast where dual school systems have been abolished, the level of segregation is noticeable. It is also noted that though the index of segregation for Asian/Pacific Islanders and American Indians/Alaskan Natives is quite low, this does not preclude the possibility that these groups are substantially isolated within the districts in which they cluster. The United States Civil Rights Commission has concluded that, as of its February, 1979 report, almost 4.9 million minority children are in segregated schools. Furthermore, 51 percent of all black pupils and 51 percent of all Hispanic pupils are in central city schools.[21] Ray Rist's analysis is that the South and Border states are more than one-half segregated; and in the Northeast, 80 per cent of the black students are in minority black schools.[22]

Perhaps the greatest irony of the 1970s is reported in the *New York Times*, dateline August 31, 1979. Eight black parents have asked the Federal District Court to reopen the *Brown* v. *Topeka* case, alleging that, after 25 years, school officials have failed to end segregation in that city's public schools, and that facilities and supplies at the predominately black schools are inferior. One of the eight parent plaintiffs is Linda Brown Smith, whose father, the Reverend Oliver Brown, was a plaintiff in the original suit in her behalf.[23]

Recent court decisions in Dayton and Columbus, Ohio, have upheld the presumption of the 1973 Keyes case from Denver *(Keyes* v. *School District* No. 1,413 US 189), the first decision involving Northern schools, that an entire system is illegally separate if a substantial portion is found to be so. A contrary ruling might have undermined desegregation efforts involving more than five million students in over 200 school districts.

Meanwhile, back at the ranch, as the *Los Angeles Times* put it, "busing is still a dirty word in many cities" and "as long as families can flee to the suburbs it will be difficult to integrate urban schools."[24]

Although evidence is mixed as to the real relationship between desegregation and busing and "White flight," the conventional wisdom links the exodus from the cities of Whites (and often upwardly mobile minorities) to compulsory citywide busing plans. And in *Milliken* v. *Bradley* 418 US 617 (1974), a majority of the Supreme Court decided that the case had not been made for a metropolitan interdistrict remedy for Detroit, and such a remedy could be ordered only if segregation was a product of racial containment in which government had participated, rather than a consequence of private choice.[25]

What, then, is the implication of the above for the social studies? One thing becomes immediately clear. Nothing in the evidence supports a view that desegregation will be the magic formula to break down racial barriers and produce multicultural competence. When we seek multiethnic curricula, we cannot assume that our schools are indeed multiethnic. In a paper prepared for the ERIC Clearinghouse on Urban Education, Harry Passow underlined this point:

> The fact is that most of our urban and suburban schools are racially and ethnically isolated. They are not multiethnic or multiracial. Consequently we are asking for curricula suited to a culturally diverse population which does not attend culturally diverse schools. The one issue requiring examination is the extent to which curricula are similar or different for culturally diverse populations in contrast to culturally homogeneous groups.[26]

In his excellent research appraisal on minority education, Weinberg concludes that the relationship between integration and education needs far more study than it has thus far received:

> Eliminating the bonds of racial discrimination by itself helps create the framework of a better education. But this should not become an argument in behalf of planlessness. Specific instructional strategies—and this is what people regard as "education"—must accompany an integration plan . . . .
>
> In the early 1960s many proponents of desegregation declared that overcoming segregation and deprivation required no more than attendance of black and white

> children in one school. Today the same contention is seen more properly as a prescription for failure.[27]

Multicultural/multiethnic curriculum choices in desegregated schools also need far more study than they have thus far received.

## Federal Actions

The original aims of the non-white minority population and white liberals with regard to reform in the public schools were equality of opportunity and social justice. Neither the 1954 Brown decision nor the Civil Rights movement of the early 1960s challenged the function of the school, its values of Anglo conformity, or even the reality of white male dominance and governance.[28]

The earliest education act passed by Congress in this era was Title IV of the 1964 Civil Rights Act. Like Title VI of the National Defense Education Act and the International Education Act before it, Title IV authorized short-term training institutes that included culture and heritage of Black Americans. But Title IV was designed primarily to protect the civil rights of Black Americans and assist school personnel in dealing effectively with problems of desegregation. It was not until 1972 that Congress enacted legislation that referred specifically to curriculum and instruction.

Title VII of the Elementary and Secondary School Assistance Act and the Ethnic Heritage Act, passed the same year, provided for the development, acquisition, and use of curriculum, instructional methods, and inservice education to support programs of instruction for all children. Included was specific reference to the language and heritage of all diverse groups. Originally granted only to districts under court order to desegregate, within a few years any district trying to alleviate racial isolation and its effects was eligible to apply for ESAA funding.[29]

Therefore, it becomes clear that the earliest responses to demands for recognition of diversity and the powerless in school settings were political and pragmatic. When inclusion is later seen as an educational imperative, we begin to see different responses and recognition of the need for "different strokes for different folks," to use a 1970s colloquialism.

Asa Hilliard, Dean of the School of Education at San Francisco State University, has said:

> The real issue in multicultural education is how to gain a clear sense of cultural dynamics as they affect education and how to develop effective strategies for guaranteeing real equity in educational opportunity for all. For some educators, multicultural education is simply a matter of infusing regular school content with materials that deal with different customs, dress, food or other matters which fall under the label of cultural appreciation.
>
> This is a very limited perspective and will contribute little to the solution of the fundamental problem of inequity. The main reason is that it leaves out consideration of individual and institutional racism or other prejudice as part of the foundation for victimization. As painful as it may be to deal with racism and other prejudice, it is impossible to approach problems realistically while ignoring these matters.[30]

The 43rd NCSS yearbook stresses the need for teacher and student alike to confront their own racial feelings and perceptions of the other before undertaking a study of ethnic content. Without such confrontations, the impact of such study will be considerably reduced and its integrity seriously violated.[31]

## Bilingual/Bicultural Education

Amid widespread and continuing confusion over their basic philosophies, two other groups moved in the 1970s for recognition in the schools of their special needs and unique heritages. Having witnessed the success of Blacks in having legislators and educators validate their ethnic identity, Hispanic and white ethnic groups organized to make their demands—in the one case for bilingual/bicultural education, in the other for ethnic studies confirming "the new pluralism." Misunderstood in some circles as purely political actions, they have outcomes that have important consequences for education, especially the social sciences.

The 1976 Census shows officially that the number of Spanish-speaking/Spanish surnamed persons living in the United States is 11 million, but that additional millions are uncounted. Of the official 11 million accounted for, about 6.6 million are Mexican American, 1.8 million Puerto Rican, and 2.4 million are Cuban, Central American, and South American. The fastest growing minority in the United States, the Hispanic population, is a very young population, with a median age of 20.9 as compared to 28.9 for the nation as a whole. Thirteen percent are currently under the age of five. The population is diverse and complex, and at many different stages of acculturation and English acquisition.

Despite its diversity and vitality, the Hispanic population in general does badly in American schools, with the highest dropout rate and lowest educational attainment of any group except Native Americans. The National Assessment of Educational Progress in its May, 1977 report confirms that Hispanic students ages 9, 13, and 17 are consistently measuring below the national average in the assessment of social studies, reading, mathematics, science, and career development.[32]

As early as 1968 the U.S. Congress seemed to be in agreement with the community activists and sensitized educators that the traditional monocultural, monolingual school, dedicated to "Americanization," was much the cause of the Latino's educational plight. Title VII of the Elementary and Secondary Education Act, the Bilingual Education Act, provided funding for programs designed to meet the special educational needs of children with limited English-speaking ability. Included among its permissible activities were programs imparting students "a knowledge of the history and culture associated with their language."[33] But the spread of bilingual/bicultural education continued slowly, hampered by fragmented political support and debate over whether the programs should be transitional or maintenance. (Transitional programs are designed to assist linguistically different students catch up with English-speaking children and enter as quickly as possible into the regular school programs. Maintenance programs call for the use of the children's language and cultural traditions as media of instruction before and after English competence is attained.)

In 1974 the movement for bilingual education received a boost with the landmark decision of the Supreme Court in the *Lau* v. *Nichols* case. The court unanimously agreed that there is not equality of treatment merely with the same facilities, textbooks, teachers, and curriculum "for students who do not understand English are effectively foreclosed from any meaningful education." For linguistically and culturally different groups—Asian and Pacific Islanders, American Indians, as well as Hispanics—bilingual/bicultural education is clearly considered a critical component of equal educational opportunity.

With passage in 1977 of bilingual education bills in Connecticut and Minnesota, thirteen states now have legislation mandating such programs, and many new materials are becoming available for teachers. Nine General Assistance (Lau) Centers, a network of dissemination and materials development centers, and a national clearinghouse for information about research, issues, and resources have now been funded. In 1978 the President requested an allocation of $135 million for bilingual education, an increase of $20 million from the year before, reflecting strong support from the Administration.[34]

But lively debate continues surrounding content, format, and staffing. Of special interest to social studies is the thesis of Chester Youngblood that "Putting Black into Brown in Early Childhood Curricular Materials" is indicated for a variety of educational and social reasons. While agreeing in essence with his proposal in *Social Education*, the multicultural specialists who reacted challenged it in several ways, one by underscoring the need for multiethnic learnings in a broader sense, not just the infusion of Black studies into bilingual education. Another pointed to the unfinished business of self-concept formation in young Chicano children.[35]

Language minority groups will support both desegregation and multicultural curriculum effort provided that there is an accommodation to language needs and that the logistic problems of saving special programs are addressed. These are compatible aspects of pluralistic education with the common goal of equality of educational opportunity. In fact, as the *Keyes* case proved in Denver, desegregation cases may provide in some school systems the best hope for achieving mandated bilingual education programs.

## The Ethnic Heritage Studies Act

Passed in 1972 and its low level of funding delayed for more than two years, the Ethnic Heritage Studies Program (Title IX of the Elementary and Secondary Education Act), it has been suggested by some, was not an educational intervention by Congress, but a token political response to the so-called "white backlash."

On the other hand, the Act can be said to speak to the educational needs of a diverse and multicultural society and world. Between 1820 and 1970, over 45 million immigrants entered the United States, most of them from European countries. The U.S. Census still places 20% of Americans in a category called "of foreign stock," meaning at least one foreign-born parent. Truly, the United States is what John F. Kennedy called "a nation of immigrants," and what others have called "a nation of nations."

The Ethnic Heritage Studies Act assumes that "in a multiethnic society an understanding of the contributions of one's own heritage and those of fellow citizens can contribute to a more harmonious patriotic and committed populace." Its unique mandate is that programs assisted under this title shall

> cooperate with persons and organizations with a special interest in the ethnic group or groups with which the program is concerned to assist them in promoting, encouraging, developing, or producing programs or other activities which relate to the history, culture, or traditions of that ethnic group or groups.[36]

Since its inception in 1974, the Ethnic Heritage Studies Program has funded a total of 258 projects, with support of grants ranging from $9,777 to $170,000 each.

Products include inservice workshop models for training teachers in various aspects of ethnic studies, formulation of strategies for infusing ethnic content into ongoing instruction, student intergroup programs, and resource directories and bibliographies. Grant recipients include the NCSS for its multiethnic guidelines project, the Japanese American Citizens League, Harvard and other universities, the Anti-Defamation League, the American Association of Colleges for Teacher Education, the American Jewish Committee, and numerous ethnic organizations and coalitions, including the National Coalition for Cultural Pluralism.

A national survey of social studies consultants, supervisors, and department heads, undertaken by the Social Science Education Consortium, Inc. in November, 1977, revealed a sobering fact. Most of the potential clients for the materials were not using them, nor were they even aware of their existence. A computer search of the ERIC system showed that only 39 documents, representing 22 of the projects, were in the ERIC data base. Obviously, a comprehensive effort to identify and disseminate the Ethnic Heritage products was needed.

In 1978 the Ethnic Heritage Studies Program appropriated funds to meet the need, and the grant to establish a national clearinghouse and dissemination center was awarded to the SSEC. Currently the clearinghouse staff has begun to:

1. Collect all the Title IX materials and analyze them by content, grade level, uses and other appropriate descriptors;
2. Prepare, publish and disseminate a catalogue of Title IX materials;
3. Enter the appropriate materials into the ERIC system;
4. Forward all the non-print materials to the National Audio-Visual Center in Washington, D.C.;
5. Prepare a series of exemplary lessons, training and dissemination models, extracted from the projects;
6. Establish a network of 50 regional field agents to provide ongoing dissemination and training in ethnic studies.[37]

The establishment of the Ethnic Heritage Studies Clearinghouse and its national network of field agents should better fulfill the goals of Title IX and serve as a communication and resource center for social studies teachers, ethnic organizations, and others interested in multicultural education. Its generous pool of usable materials should help dispel the myth that there is, indeed, one model American. A more important lesson for students to learn may well be that "the making of a coherent society from so many different ethnic and nationality groups is one of the most amazing chapters in human history."[38]

## Responses of Professional Organizations

In the 1970s a growing number of educational associations and organizations concerned about racial and cultural pluralism promulgated policy statements, issued publications, and undertook activities designed to help win the schools over to multicultural education and to help teachers and administrators implement the concept. Among the most active were the American Association of Colleges for Teacher Education (AACTE), the Association for Childhood Education, the Anti-Defamation League of B'nai B'rith (ADL), the Association for Supervision and Curriculum Development (ASCD), the American Jewish Committee's Institute for Pluralism and Group Identity, the National Association for the Advancement of Colored People (NAACP), the National Education Association (NEA), the United Federation of Teachers, and the National Council for the Social Studies (NCSS).[39] School board associations, state departments of education, and local and regional affiliates of all of the above have also undertaken activities and dedicated portions of conference programs to ethnicity and ethnic concerns.

The efforts of the National Council for the Social Studies are worth reporting in some detail as they reflect conscientious and ongoing efforts within the social studies to combat racism and discrimination. During the decade of the 1960s NCSS paid some heed to requests of black educators for special workshops and national meeting sessions on minority studies. The April, 1969 issue of *Social Education* was representative of the efforts of the times. In 1970 an Advisory Committee on Racism and Social Justice was created by the Executive Committee of the NCSS Board of Directors. Its prime charge was to review all Council activities and publications with regard to racism and social justice and to initiate actions to heighten awareness and remedial actions in NCSS, in social studies education, and in society as a whole. The committee recommended clinics and programs for national, regional, and state meetings; proposed publications to the Publication Board and to *Social Education*, the Council's monthly journal; and reviewed all NCSS publications and proposed publications for evidences of racism or bias.

Noteworthy examples of NCSS responses include the development and wide dissemination of the important *Curriculum Guidelines for Multiethnic Education*;[40] two NCSS yearbooks, *Teaching About Life in the City* (1972) and *Teaching Ethnic Studies: Concepts and Strategies* (1973); and many articles and several theme issues in *Social Education*, several of which are cited elsewhere in this Bulletin. The annual Carter G. Woodson Book Award, for a book best exemplifying the spirit of this noted black historian, was also instituted.

The Association for Supervision and Curriculum Development's books on multicultural themes offer some of the best writers in the field, including Delmo Della Dora, James House, Carl Grant, Geneva Gay, and Maxine Dunfee. Its activities have included many working groups on bias-free texts, and special issues of *Educational Leadership* on multicultural education (November, 1971, and April, 1974) and various ethnic groups. Similar activities have been undertaken by the National Education Association and by the United Federation of Teachers, whose inexpensive study guides on American minority experiences have been used widely and reprinted often.

Reflecting the belief that in the final analysis educational programs make or break in the classroom, the American Association of Colleges for Teacher Education has done a systematic job in examining the need for multicultural teacher education and bringing this need to the attention of the teacher education community. In 1973 its seminal statement, "No One Model American," set the stage. Since that time it has sponsored several major conferences and published the papers prepared for the conferences and the proceedings in order that thinking might be brought to bear on major issues in the area of teacher education: curricular efforts, research, legislation, and performance and competency-based teacher education. In July, 1975 AACTE established the Ethnic Heritage Center for Teacher Education to provide a national focus for multicultural and ethnic studies resources.[41]

Through the work of a study committee of AACTE, the following standards on multicultural education in both graduate and undergraduate study were adopted by the National Council for Accreditation of Teacher Education, becoming effective on January 1, 1979.

> **2.1.1. Multicultural Education**
> Multicultural education is preparation for the social, political and individual realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions. This preparation provides a process by which an individual develops competencies for perceiving, believing, evaluating and behaving in differential cultural settings. Thus, multicultural

> education is viewed as an intervention and an ongoing assessment process to help institutions and individuals become more responsive to the human condition, individual cultural integrity, and cultural pluralism in society.
>
> Provision should be made for instruction in multicultural education in teacher education programs. Multicultural education should receive attention in courses, seminars, directed readings, laboratory and clinical experiences, practicum, and other types of field experiences.
>
> Multicultural education should include but not be limited to experiences which: 1) Promote analytical and evaluative abilities to confront issues such as participatory democracy, racism and sexism, and the parity of power; 2) Develop skills for values clarification including the manifest and latent transmission of values; 3) Examine the diverse cultures and the implications for developing teaching strategies; and 4) Examine linguistic variations and diverse learning styles as a basis for the development of appropriate teaching strategies.
>
> *Standard:* The institution gives evidence of planning for multicultural education in its teacher education curricula including both the general and professional studies components.[42]

Over the past year AACTE, in cooperation with major universities in various parts of the country, has convened a series of workshops/conferences to assist teacher educators in complying with the standards. Several hundred institutions and numerous social studies educators have been represented at these meetings.

## Teacher Regulations

So much for teachers and administrators to be. Have there been responses to the sins of omission and commission committed by teachers currently in the classroom? An AACTE survey is relatively reassuring, at least in terms of policy statements, regulations, and guidelines. Generally using federal criteria and definitions of need, at least 28 states have provisions supporting some aspects of multicultural education, including bilingual and ethnic studies, with several other states likely to adopt such regulations. Areas covered include textbook and instructional materials, teacher certification requirements, staff development programs, and, in three states (Florida, Minnesota and Pennsylvania), resource centers for collecting materials reflecting the state's diversity. Four states (Iowa, Minnesota, Pennsylvania, and Wisconsin) have made human relations training a requirement for obtaining credentials. Some 35 states, including California, Massachusetts, and West Virginia, provide (and a few even require) inservice courses in multicultural or ethnic studies. Two separate issues are dealt with in textbook regulation: (1) the prohibition of materials and activities that reflect adversely or otherwise affect persons because of their race, sex, color, creed, or national origin; and (2) the mandating of affirmative inclusion.[43] Similar provisions have been enacted by many local school systems.

Even this brief overview suggests that organizational and institutional responses, on paper at least, have been encouraging. At this point concerned social studies educators individually and within their professional organizations must become familiar with the enabling and prohibiting regulations where they function, must identify like-minded fellow professionals and community supporters, and must move forward. Where stronger mandates and prohibitions are needed, other strategies may be indicated. The task of the 1980s may well be the translation of pious policies into meaningful classroom instruction.

## Instructional Materials

Informed social studies educators entered the 1970s knowing full well that they could not rely on textbooks alone for content about race, ethnicity, or minority contributions and concerns. Despite a few isolated references—a Crispus Attucks here, a Geronimo there—American history textbooks by and large were purveyors of what Emily Fuller Gibson in the April, 1969 issue of *Social Education* called "the three D's—distortion, denial, and deletion."[44] Social science books reflected the values, norms, and myths of the dominant, mainstream society and tended to de-emphasize or ignore both the problems which powerless ethnic groups experience in America and these groups' positive contributions to society. Often minority groups were cited only when they became a problem to the majority and obstructed what was perceived as forward progress.

In his well documented study of the 45 texts used most widely in American junior and senior high schools in 1970, Michael Kane concluded that fewer than one third of the books evaluated did an even adequate job in complying with the seven evaluative criteria he used: inclusion of information in all relevant parts of the text; validity; balance; comprehensiveness in order to avoid partial understanding and stereotyping; concreteness and specificity; unity (as contrasted with scattered bits and pieces of information); and realism—that is to say, frank treatment of such social evils as slavery, genocide, discrimination, and restrictive immigration.[45] Referring back to a study undertaken a decade earlier, also at the behest of the Anti-Defamation League, he concluded that there was still marked, but uneven progress and that no one textbook, no matter how inspired its treatment of a single subject might be, presented a reasonably complete, relatively undistorted picture of the pluralistic reality of America. Again echoing the 1960 study he went on to say:

> Development of critical thinking requires the gathering and analysis of all pertinent facts for relative validity in order that sound conclusions may be drawn. Development of competence for participation in a democratic society demands balanced, rounded knowledge of the nature of the people and their problems in a pluralistic nation, as well as an understanding of, and dedication to, the principles set forth in the Bill of Rights. No one text can achieve these ends; many books and many other printed and audio-visual materials are needed.[46]

If Kane were to look forward, as well as backward, he would no doubt reach the same grudging conclusions. As Richard Simms pointed out earlier, current studies say much the same. Studies deploring the treatment of individual ethnic groups in both texts and children's trade books (some of which have won national awards) can be found in the *Bulletin of the Council on Interracial Books.*[47] A massive compilation is the 1977 *Consumer's Guide to Sex, Race and Career Bias in Public School Texts.* That Britton and Lumpkin need 438 pages to tell their generally sad story is a commentary on both the magnitude of the textbook industry and the unfinished business therein.[48]

Reactions from leading publishers to a recently released study critical of textbook accounts of the Holocaust are also revealing. Conducted for the ADL and presented at a conference co-sponsored by ADL and NCSS, the study by Glenn S. Pate concluded that not one of the U.S. history textbooks he analyzed dealt satisfactorily and honestly with one of the greatest crimes against humanity of this or any century.

Dr. Pate's 22-page report examined 43 books currently in use in secondary schools across the country, and representing all the major educational publishers.

All were woefully deficient, he charged, in attempting serious explanations of the causes of genocide, in discussing the historic Nuremberg trials in which the United States played such a leading role, or in describing what happened to the survivors, many of whom migrated to America after the war.[49]

An executive in the school division of the Association of American Publishers observed that textbook publishers may not take note of particular events until their significance is otherwise brought before the public consciousness. "Books reflect the thinking and views of people of a given time," he said. "The Holocaust was not uppermost in people's minds until there was a TV show about it—just the way women and minorities were given limited coverage until they also became part of the public consciousness."

This from the head of one medium-sized publishing company: "Every kind of pressure group wants space from us . . . the Holocaust is a sensitive issue and one that could easily be taken out of context. This is an event that occurred only 30 years ago. It's hardly in perspective yet."[50]

## Supplementary Materials

Educators concerned about inclusion of ethnicity, in both its positive and problem aspects, must therefore seek out supplementary materials, print and audio-visual, and other less traditional devices that are flexible, portable, and lend themselves to integration into ongoing instruction. Fortunately, such materials became increasingly available in the 1970s.

James Banks, one of the most insightful thinkers in the field of multiethnic study, has pointed out that

> Publishers, seeking quick profits, have responded to the Black history movement by producing a flood of textbooks, tradebooks and multi-media "kits," many of dubious value. Most of the integrated materials now on the market are little more than old wine in new bottles, and contain white characters painted brown, and the success stories of "safe" Blacks such as Crispus Attucks and Booker T. Washington.[51]

Furthermore, Maxine Dunfee comments, even the increased visibility of ethnic materials created problems. For some teachers this stimulates inquiry and searching; for others insecurities and random choices. Doubts arise from two sources—their lack of knowledge about ethnic cultures and their need for reliable guidelines by which to make their choices.[52]

The caveats are well taken. However, one cannot but marvel at the choices for the taking. If the desire be for film or print, multiethnic or focussed on one group, primary or secondary—there are materials (and guidelines) to suit many diverse teaching and learning styles.

Many school districts and professional associations have prepared assorted lists of criteria, many of which are appended to volumes previously cited. In addition, responsive materials have been prepared by the Council on Interracial Books for Children and its Racism and Sexism Resource Center for Educators. A comprehensive booklet, entitled *Stereotypes, Distortions and Omissions in United States History Textbooks,* contains not only a useful content analysis instrument, but it provides supplementary information on Asian American,. Black, Chicano, Puerto Rican, and women's history. In order to validate its checklist, the Council has scrutinized thirteen widely used textbooks and come up with the following excellent guidance for teachers: Evaluate your textbook, and there is little doubt it will provide you with endless examples of racism and sexism. Select a number of particularly offensive passages and consider how to use them to raise your students' consciousness, by offering alternative readings, role-playing, guest speakers, and the like.[53]

One might also study books to see if the ethnic groups in question are presented only as victims of prejudice and discrimination, in a curriculum context devoid of any other presentation, thereby providing a skewed picture of an ethnic group's history and culture.

Richard L. Simms also has gone beyond bias in describing the work of a Dallas task force of professional educators and lay citizens, of various races and religions, in examining the 5th to 8th grade textbooks on the official State of Texas adoption lists. After their considerable study, the findings were widely disseminated, often in cooperation with the local school system. By-products included staff development sessions, a conference for publishers, and the stimulation of the Texas Council for the Social Studies into undertaking its own annual evaluations of all materials submitted for state adoption.[54]

## Usable Resources

An excellent source for supplementary ethnic materials is the Social Science Education Consortium, especially through its Ethnic Heritage Dissemination Component. Packet K, sold as a unit or available separately, includes a handbook for school librarians, a scaled materials analysis instrument, and an annotated bibliography with over 1100 entries describing films, publications, human resources, publishers, and ethnic organizations. Also included is a cogent pamphlet by Carlos Cortés, *Understanding You and Them: Tips for Teaching about Ethnicity*, which contains sample lessons, and a filmstrip/cassette which provides a complete definition of ethnicity. Also noteworthy is the Lincoln Filene Center's Race and Culture curriculum, a plan for integrating ethnic content into social studies for the elementary grades.

Inexpensive paperbacks for students abound. While a once-over-lightly glance at exhibits at NCSS and other professional meetings shows that most publishers have some ethnic items, certain companies have played leadership roles. Dell, for example, in what it calls its "human history in paperbacks" series, makes available free upon request teachers' guides for Alex Haley's *Roots*, Milton Meltzer's *Slavery*, and *Never to Forget: Jews of the Holocaust*. Other paperbacks from Dell include *Wounded Knee*, a simplified version of Dee Brown's powerful tale; *A Nation of Newcomers: Ethnic Minority Groups in American History;* and *Pride and Protest: Ethnic Roots in America*. Similar titles are offered by Bantam, Xerox, and the New American Library. Contemporary issues are presented in booklets, games, photo-aids, and cassettes by Green Haven Press in its Opposing Viewpoints series, which is particularly suitable for assisting students in gaining multiple perspectives on complex issues. Experiential learning is well handled in a series of structured experiences in Howard Fromkin and John Sherwood's *Intergroup and Minority Relations* (La Jolla: University Associates, 1976). Role playing and role reversal, cross-cultural communication experiences, and other laboratory method approaches are clearly outlined for replication in classrooms, even by neophytes.

More traditional, yet equally creative, activities for the elementary grades are to be found in Gloria Grant's *In Praise of Diversity: Multicultural Classroom Applications* (Omaha: Teacher Corps and Center for Urban Education, University of Nebraska at Omaha, 1977). For a well annotated roundup of additional resources for children by Margaret S. Nichols and Peggy O'Neill, see the 217-page

*Multicultural Resources for Children: A Bibliography for Preschool through Elementary School in the Areas of Black, Spanish-Speaking, Asian-American, Native American and Pacific Island Cultures* (Stanford, CA: Multicultural Resources, 1977).

Well known to intergroup educators, the Social Studies School Service (10,000 Culver Boulevard, Culver City, CA) distributes a large selection of intergroup and ethnic materials. In addition, through its own Zenger Press, it fills gaps in areas it has noted. Another excellent source for both print and award-winning audio-visual materials is the nonprofit Anti-Defamation League, with national offices at 823 United Nations Plaza, New York, NY 10017, and 26 regional offices which serve also as local sources of community relations assistance.

Social studies educators desiring to move beyond separate activities and synthesize them into a totality can reach for James A. Banks' *Teaching Strategies for Ethnic Studies* (Boston: Allyn and Bacon, Inc., 1979). Now available in a second edition, this practical volume combines content, concepts, methods, and resources. Part I offers conceptualization and methodology; Part II contains chapters on nine major American ethnic groups, including Cubans and Hawaiians. Part III offers classroom units and evaluation strategies. Valuable appendices contain resource listings and compilations of multiethnic periodicals.

As Banks reminds us, an excellent source of curriculum material is, indeed, the ethnic press, newspapers, magazines, radio, and television. An absorbing lesson could be the comparison of a current event of some significance as it is presented (or not presented) in the Anglo media and in various Black, Chicano, Asian, and white ethnic publications, like *Aztlan, Ebony* or *Akwesane Notes,* the monthly publication of the Mohawk nation. Students can also be asked to react to the interchangeable ethnics on such commercial television shows as *Good Times* or its current equivalents.

## School System Guides

Both for ethnic content and for suggested activities, educators can learn much from each other by exchanging general multicultural and ethnic studies guides. Numbers of these are available. Among the school systems that have developed guides and syllabi are: Atlanta, Buffalo, Cleveland, Denver, Houston, Milwaukee, Los Angeles, Minneapolis, New York City, Philadelphia, San Mateo, and Seattle. State department guides are available from California, Minnesota, and Pennsylvania. Of particular note are the *Individual Differences* curriculum prepared by the Madison Public Schools and San Diego's *US: A Cultural Mosaic,* both currently distributed by the Anti-Defamation League. Beamed to the early elementary years, both these curricula contribute to interpersonal and intergroup growth.

Reporting on a survey by Milton Gold of multicultural activity in 17 major school districts, Harry Rivlin has this to say:

> Gold's study contains much that should encourage and also dismay those interested in multicultural education . . . . While it is encouraging to see how much is being done, it is also discouraging to note the duplication and waste of precious human and material resources when each school system acts as though it alone has a major educational and social need that it must solve by itself.[55]

Both for their encouragement and their dismay, Dr. Rivlin's words should be heeded. As the 1980s begin, there is enough usable or adaptable material, prepared by school systems and nonprofit and commercial sources, so that one may not use the early days' excuse of "no materials" for continuing single perspective, monocultural, social studies teaching.

## The Roots Phenomenon

A discussion of ethnic curriculum is not complete without taking a look at what one might call "the Roots phenomenon." In 1977, building on the best-selling popularity of Alex Haley's journey into his family's past, a week-long mini-series was presented by the American Broadcasting Company. The story of Kunta Kinte and his descendants attracted more than 15,000,000 viewers.

Perhaps a search for roots was an idea whose time had come, sociologically speaking. Yet its impact was unique, triggering a deep interest on the part of young and old in seeking out and understanding their own heritages and identities. Americans of visible minority group membership and those of European nationality groups alike dug into the past, and literally into old trunks and chests looking for documents and memorabilia. Even a major airline got into the act. In offering special fares to fly abroad, it reminded Americans that we each have two "homelands."

The roots phenomenon moved into the classroom, as alert teachers took advantage of teachable moments, and it has remained there. Many of the multicultural resource guides include oral history and lineage searches in their suggested activities. An exemplary program is described by Shirla McClain and Ambrose Clegg, Jr. in the May, 1977 issue of *Social Education.* Entitled "Words, Records and Beyond: Studying Groups through Primary Sources," it uses study of the history of Blacks in Akron, Ohio, as a model; but it has wide application for the study of any other ethnic community. Recommended sources are church, census, and other records; pictures; yearbooks; city directories; and organization souvenirs. For example, a 1927 printed program found in Akron, commemorating an event sponsored by the Citizens Civic Federation to celebrate the 64th anniversary of the Emancipation Proclamation, provided data not only on the event and the group, but on the names of individual Blacks who were active in civic affairs at that time.

While the authors recommend this strategy for localities with "a substantial ethnic population" of any sort, it could also serve as a project to enhance the self-esteem of any student who is experiencing isolation as a member of a numerical minority. His or her search could be an individual one and focus on family, rather than on community.

Another item, as useful as a model as for the excellent material it contains, is the theme section entitled "A Documentary Approach to Civil Rights," in the November-December, 1978 issue of *Social Education.* Inexpensive and still useful is a tabloid newspaper, containing documentary material, called *The Record: the Black Experience in America, 1619-1979,* produced by NAACP, ADL, and NCSS to accompany the telecast of *Roots: the Next Generation,* which followed the Haley family from the post-Civil War era to contemporary times. A similar tabloid produced by ADL and NCSS is *The Holocaust Years: 1933-1945.* While timed to accompany the National Broadcasting Company's *Holocaust* programs, it was a widely distributed newspaper supplement and continues to be useful in classrooms.

## The Role of the Teacher

Desegregation of schools in the United States has been referred to as "a peacetime social revolution," part of its aim being the removal of caste-like aspects of American society. At the least, it is part of a social and cultural change movement which has organized proponents and opponents, the former trying to modify the status quo, the latter fighting to maintain it.[56]

The responses of the social studies to racism and prejudice in the 1970s can be thought of in much the same way. Moving beyond Black Studies to a series of different responses ranging from piecemeal token celebrations and inclusion of "safe" heroes to total curriculum reform, the multicultural movement also has its proponents, its nay-sayers, and a great army of bystanders. This brief review reveals an encouraging amount of worthwhile material and activity. However, if it is to permeate American education in a vital way, it will only be if its mission is assumed by the vast army of social studies educators, primarily teachers, who are on the firing line daily.

Writing in *Social Studies Curriculum Improvement,* Raymond Muessig emphasizes that the classroom teacher is the alpha and omega of significant and enduring educational change, the essential ingredient to make curriculum work with students. However:

> Changes forced upon teachers alone or in various kinds of groups by students, parents, school boards, special interests groups, legislatures, resource teachers, department chairpersons, principals, supervisors, curriculum directors, superintendents, consultants, project directors, *ad infinitum*—through coercion, law, fiat, indoctrination, inculcation, manipulation, or other means—are less likely to take root and to flourish than those each teacher really wants for herself or himself and for her or his pupils.[57]

It has also been said that we are now in an era in which more people spend more time than ever before in planning and proposing educational programs and changes for other people to carry out. (And those who neither plan nor implement spend a portion of their time criticizing those who do one or the other.)[58] Discussions of any major social problem—be it violence, drug addiction, unemployability, or racism—quickly center on what the schools should be doing; and, more often than not, the problem areas are moved into the social studies. As a consequence, many persons having a role in educational planning and policy formation have no intimate knowledge of the setting they wish to influence and change, the nature of the learner, and the personal forces impinging on the classroom.

Despite the thoughtful efforts of such scholars and practitioners as Banks, Gay, Cortés, Passow, and Baptiste, there are still many troubling questions that need to be resolved as theory and policy move into practice. Some of these were addressed in papers prepared for a 1975 conference on the nature of pluralism in a democratic society. For instance, what should children be taught about group differences and where in the curriculum? How many separate ethnic history units should be introduced? What dangers do we run of dividing the children against each other, even minority against minority, along the reinvigorated lines of ethnic, racial, religious, and tribal identities? Are the demeaned racial groups' problems so much more severe that they warrant most of the time spent on them? How do we deal with social ills and problems honestly without conveying the impression that there are no positive aspects to ethnicity? Do we know enough about the cognitive, affective, and moral developmental sequences in children to plot our course wisely?[39]

At the risk of sounding facetious about a deeply important matter, I would like to suggest that these questions are too important to be left in the hands of policy-makers, politicians, and even scholars. As many classroom teachers as possible, individually and in professional groups, must be involved in the continuing tasks of conceptualizing, developing, experiencing, and evaluating multicultural curriculum.

In the final analysis the existing cadre of sensitized teachers is one of the most important developments of the 1970s. They are the most valuable multicultural assets in the classroom. Mildred Dickeman points out:

> Coming as we do from a range of ethnic and cultural identities, by the mere fact of recruitment primarily from the lower and middle classes, we have available to us, however forgotten, repressed or ignored, the experiences of self and family in the context of pressure for assimilation and upward mobility.[40]

As the 1980s begin, the challenge is to assist more teachers and teacher educators in recognizing that their own attitudes and assumptions are sources of curriculum, that their own ethnic heritages are valuable, and that their students' identities are relevant to teaching and learning. Bystanders to multicultural education must become activists. The still tentative responses of the social studies to racism and inequality will then begin to impact directly on students and society.

### Footnotes

[1] James A. Banks, "The Implications of Multicultural Education for Teacher Education," in Frank H. Klassen and Donna M. Gollnick (Editors), *Pluralism and the American Teacher* (Washington, D.C.: American Association of Colleges for Teacher Education, 1977), p. 1.

[2] *Desegregation of the Nation's Public Schools: A Status Report* (Washington, D.C.: United States Commission on Civil Rights, February 1979), p. 17.

[3] Philip I. Freedman and George J. Schoengood, "A Survey of Philosophy and Practice of Multiethnic/Multicultural Education in Secondary Schools of the Northeast" (Unpublished paper, 1979).

[4] Robert D. Barr, James L. Barth and S. Samuel Shermis *Defining the Social Studies* (Arlington, Virginia: Bulletin No. 51, National Council for the Social Studies, 1977), p. 1.

[5] The National Council for the Social Studies Task Force on Ethnic Studies Curriculum Guidelines, James A. Banks (Chairperson), *Curriculum Guidelines for Multiethnic Education* (Washington, D.C.: National Council for the Social Studies, 1976).

[6] *Stereotypes: Distortions and Omissions in U.S. History Books*, (New York: The Council on Interracial Books for Children, 1977), p. 9.

[7] Banks, *op. cit.*, p. 7.

[8] Mildred Dickeman in "Teaching Cultural Pluralism," in James A. Banks (Editor), *Teaching Ethnic Studies: Concepts and Strategies* (Washington, D.C.: 43rd Yearbook, National Council for the Social Studies, 1973), p. 20.

[9] Eleanor Blumenberg, "Shards from the Splintered Melting Pot in America," *Phi Delta Kappan* (November, 1973), p. 210. See also Eleanor Blumenberg, "The 'New' Social Studies Curriculum," *Social Studies Review* (Fall, 1978), pp. 43-46.

[10] Martin Kilson, C. Vann Woodward, and others, *Black Studies: Myths and Realities* (New York, A. Philip Randolph Educational Fund, September, 1969), p. 27.

[11] Charles Y. Glock, and others, *Adolescent Prejudice* (New York: Harper and Row, 1975), p. 25.

[12] *Washington Post*, January 15, 1979.

[13] *Desegregation Literature: A Critical Appraisal* (Washington, D.C.: National Institute of Education, July, 1976), p. 40.

[14] *Ibid.*, pp. 120-122.

[15] Steven Chadima and Richard Wabnick,

*Inequalities in the Educational Experiences of Black and White Americans* (Washington, D.C.: Congress of the United States, Congressional Budget Office, September, 1977).

[16] Meyer Weinberg, *Minority Students: A Research Appraisal* (Washington, D.C.: National Institute of Education, March, 1977), pp. 237-238. See also *Desegregation and Educational Concerns of the Hispanic Community* (Washington, D.C.: National institute of Education, October, 1977).

[17] Introduction, *California School Boards Journal* (April, 1976), p. 5.

[18] *Guide for Multicultural Education: Content and Context* (Sacramento: Office of Intergroup Relations, California State Department of Education, 1977).

[19] *Statement on Metropolitan School Desegregation*, (Washington, D.C.: United States Commission on Civil Rights, February, 1979), p. 13.

[20] *Ibid.*, p. 45.

[21] *Desegregation of the Nation's Public Schools, op. cit.*, p. 20.

[22] Ray C. Rist, "Sorting Out the Issues: The Current Status of School Desegregation," *Civil Rights Digest* (Winter, 1978), p. 20.

[23] *New York Times*, August 31, 1979.

[24] *Los Angeles Times*, September 3, 1979.

[25] *Statement on Metropolitan School Desegregation, op. cit.*, p. 6.

[26] A. Harry Passow, "New Curricula for Multiethnic Schools," *Equal Opportunity Review* (New York: ERIC Clearinghouse on Urban Education, Teachers College, Columbia University, June, 1975), p. 1.

[27] Weinberg, *op. cit.*, p. 331.

[28] Raymond H. Giles and Donna M. Gollnick, "Ethnic/Cultural Diversity as Reflected in Federal and State Educational Legislaton and Policies," in Klassen and Gollnick, *op. cit.*, p. 119.

[29] *Ibid.*, pp. 116-117.

[30] Asa G. Hilliard, "Restructuring Teacher Education for Multicultural Imperatives," in William A. Hunter (Editor), *Multicultural Education through Competency-Based Teacher Education* (Washington, D.C.: American Association of Colleges for Teacher Education, 1974).

[31] James A. Banks (Editor), *Teaching Ethnic Studies: Concepts and Strategies* (Washington, D.C.: 43rd Yearbook, National Council for the Social Studies, 1973), p. 1.

[32] Leonard A. Valverde (Editor), *Bilingual Education for Latinos* (Washington, D.C.: Association for Supervision and Curriculum Development, 1978), pp. 1-3. See also *Desegregation and Educational Concerns of the Hispanic Community, op. cit.*

[33] Giles and Gollnick in Klassen and Gollnick, *op. cit.*, p. 23.

[34] *The State of Civil Rights: 1977* (Washington, D.C.: United States Commission on Civil Rights, 1977), pp. 8-9. See also appendices in Valverde, *op. cit.* The National Clearinghouse is located at 1500 Wilson Boulevard, Suite 202, Rosslyn, Virginia, 22209.

[35] Chester E. Youngblood, "Putting Black into Brown in Early Childhood Curricular Materials," *Social Education* (March, 1978). With reactions by James A. Banks, Carlos E. Cortês, Theodore Kaltsounis, and Geneva Gay. pp. 187-200.

[36] Giles and Gollnick in Klassen and Gollnick, *op cit.*, pp. 126-128.

[37] Unpublished papers, Ethnic Heritage Clearinghouse, Social Science Education Consortium, Inc., 855 Broadway, Boulder, Colorado 80302.

[38] James A. Banks, *Teaching Strategies for Ethnic Studies*, Second Edition (Boston: Allyn and Bacon, 1979), p. 169.

[39] Harry N. Rivlin, "Research and Development in Multicultural Education," in Klassen and Gollnick, *op. cit.*, p. 98.

[40] NCSS *Curriculum Guidelines, op. cit.*

[41] See especially Klassen and Gollnick, and Hunter, *op. cit.*

[42] *Standards for Accreditation of Teacher Education* (Washington, D.C.: National Council for Accreditation of Teacher Education, Adopted May, 1977, effective January 1, 1979), p. 4.

[43] Giles and Gollnick in Klassen and Gollnick, *op. cit.*, pp. 130-157.

[44] Emily Fuller Gibson, "Three D's: Distortion, Denial and Deletion," *Social Education* (April, 1969), pp. 405-409.

[45] Michael B. Kane, *Minorities in Textbooks* (Chicago, Quadrangle Press in cooperation with the Anti-Defamation League, 1970), pp. 5-11.

[46] *Ibid.*, p. 10.

[47] Council on Interracial Books for Children, *op. cit.* See Note 6. The Council is located at 1841 Broadway, New York 10023. The *Bulletin* is published quarterly.

[48] Gwyneth Britton and Margaret Lumplin, *A Consumer's Guide to Sex, Race and*

*Career Bias in Public School Texts* (Corvallis, Oregon: Britton and Associates, 1977).

[49] Glenn S. Pate, "Textbook Treatment of the Holocaust," an unpublished paper presented at the Second National Invitational Conference on Teaching about Genocide and the Nazi Holocaust, October, 1979.

[50] Reactions to pre-release of the Pate study, *op. cit.*, as reported in *Publishers' Weekly* (August 27, 1979), p. 296.

[51] Banks, *Teaching Ethnic Studies*, *op. cit.*, pp. 150-151.

[52] Maxine Dunfee (Editor), *Eliminating Ethnic Bias in Instructional Materials: Comment and Bibliography* (Washington, D.C.: Association for Supervision and Curriculum Development, 1974), p. 32.

[53] Council on Interracial Books, *op. cit.*, pp. 13-14.

[54] Richard L. Simms, "Correcting Textbook Bias: An Approach that Works," *Clearing House* (May, 1978), pp. 426-427.

[55] Rivlin in Klassen and Gollnick, *op. cit.*, p. 93.

[56] Dorothy C. Clement and others, "School Desegregation and Inequality: Trends in the Literature," in *The Desegregation Literature*, *op. cit.*, p. 1.

[57] Raymond H. Muessig (Editor), *Social Studies Curriculum Improvement* (Washington, D.C.: Bulletin 55, National Council for the Social Studies, 1978), p. 4.

[58] Seymour B. Sarason, *The Culture of the School and the Problem of Change* (Boston: Allyn and Bacon, 1971), p. 7.

[59] Melvin M. Tumin and Walter Plotch (Editors), *Pluralism in a Democratic Society* (New York: Praeger Publishers in cooperation with the Anti-Defamation League, 1977), pp. xv and xvi.

[60] Dickeman in Banks, *op. cit.*, p. 24.

Woman
as Decision-maker

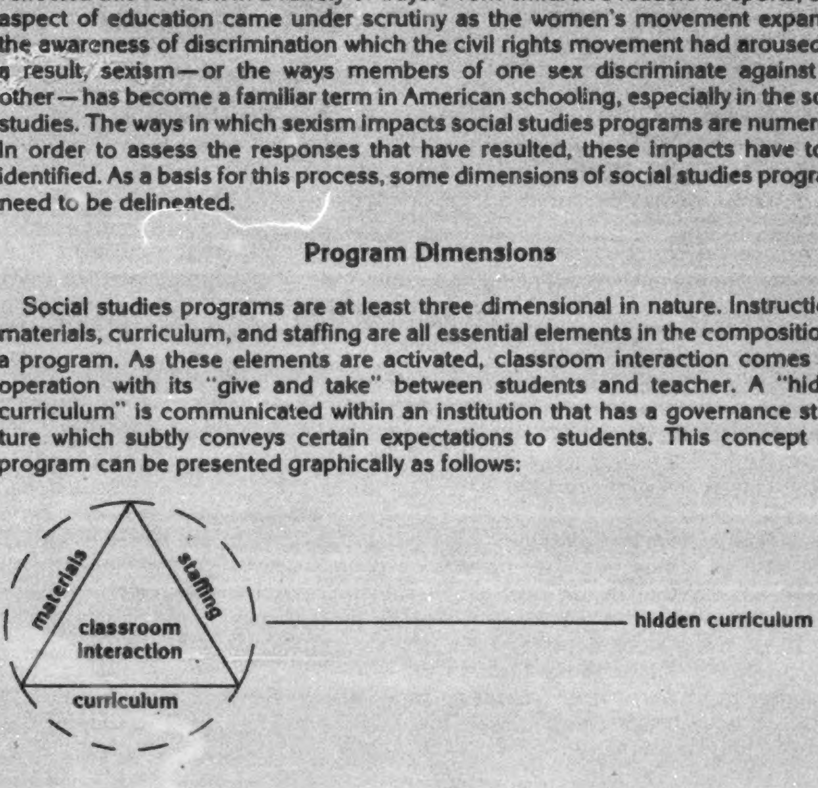
# 3. Responses to Sexism: Two Steps Forward and One Back?

## Loretta J. Carney

One of the legacies of the civil rights movement was a renewal of feminism. Questions about the roles and relationships of women stimulated a new look at virtually everything in our society from language to corporate policy. Education reflected this ferment in a variety of ways. From children's readers to sports, every aspect of education came under scrutiny as the women's movement expanded the awareness of discrimination which the civil rights movement had aroused. As a result, sexism—or the ways members of one sex discriminate against the other—has become a familiar term in American schooling, especially in the social studies. The ways in which sexism impacts social studies programs are numerous. In order to assess the responses that have resulted, these impacts have to be identified. As a basis for this process, some dimensions of social studies programs need to be delineated.

### Program Dimensions

Social studies programs are at least three dimensional in nature. Instructional materials, curriculum, and staffing are all essential elements in the composition of a program. As these elements are activated, classroom interaction comes into operation with its "give and take" between students and teacher. A "hidden curriculum" is communicated within an institution that has a governance structure which subtly conveys certain expectations to students. This concept of a program can be presented graphically as follows:



## Instructional Materials

As the women's movement focused on equal opportunities for females in education, initial efforts tended to center on the aspect of academic programs that is most readily identifiable: *instructional materials.* This helped to stimulate an awareness of the inadequate treatment of women in history and the social sciences. Janice Law Trecker led the way with research in this area by providing a comprehensive analysis of women in United States history textbooks. Her article "Women In U.S. History High School Textbooks" was published in the March, 1971 issue of *Social Education.* After careful study, Trecker pointed to the "unquestioned dominance" of male activities and the fact that textbooks treat men's activities as history but treat women's activities as supplementary material. She forcefully noted that "... changes in the construction of high school level history texts must go beyond the insertion of the names of prominent women and even beyond the 'profiles' and 'special sections' employed by the more liberal texts." Recognizing that real change and not just changes were needed, she emphasized that we must first "develop an awareness of the bias against women in our culture, a bias so smooth, seamless and pervasive that it is hard to even begin to take hold of it and bring it into clear vision."[1]

Meanwhile, we began to develop new ways to deal with the problem of sexism. All forms of media began contributing to the efforts of the women's movement as other authors followed the lead of Betty Freidan, and the renewal of feminism gained momentum. Popular magazines and professional journals produced entire issues centered on women. Television displayed ambivalence in its approach. Although they continued to portray females in many commercials, soap operas, and situation comedies in stereotyped roles, television networks also consciously began to pay more attention to women in news reporting, specials, and talk shows. New roles for women developed in series such as *Police Woman, Charlie's Angels,* and *Wonder Woman,* as well as in newscasts and interviews. In many films, feminist themes became the focal point. Even some song lyrics reinforced "the message."[2]

In view of this attention by the media and increasing research on instructional materials, it is not at all surprising that publishers of teaching materials were among the first in the educational community to respond to sexism. Many publishers prepared guidelines for their authors and editors to use in preparing instructional materials. In addition to providing much needed direction to writers, such documents also drew favorable attention from the press. Publishers' documents, such as *Guidelines for Improving the Image of Women in Textbooks, The Treatment of Sex Roles,* and *Treatment of Minority Groups and Women,* to mention only a few, became subjects of newspaper and magazine articles. One result of this was to encourage a market for the new instructional materials.[3]

Considerable time lapsed, however, before the basic textbooks began to reflect the publishers' guidelines. The most immediate result of the publishers' new concern was that they began extensive production of multimedia materials about women. These included paperbacks, films, slide-tape sets, games and simulations, discs, kits of documents, and sets of photographs. The materials ranged in grade level from kindergarten through the university level, and in quality from excellent to poor. Some were carefully planned and professionally designed while others appeared to have been hastily prepared in order to catch a slice of the market.[4]

These instructional materials also tended to be interdisciplinary, either in the sense of including different disciplines from the social studies or by inclusion of different areas of the humanities. The flexibility and potential usefulness of these materials are increased by their multimedia and interdisciplinary format. For example, it is possible to purchase a multimedia women's studies program that looks at women from the viewpoints of anthropology, history, psychology, sociology, economics, and law. It can be used from junior high school through college. Another option is a slide-sound program that draws from literature, history, and music in developing its approach to the study of women and stereotyping.

That these materials had minimal impact, however, was made evident by the interpretive review of three major National Science Foundation studies of the status of social studies education in the United States. Commissioned in 1976, the three studies were reviewed by educators. An NCSS task force, composed of James Shaver, O.L. Davis, Jr., and Suzanne Helburn, prepared an interpretive review. An executive summary of this review, published in February, 1979, stresses that the dominant instructional tool continues to be the conventional textbook with the curriculum giving little attention to societal issues or interdisciplinary teaching.[5] These findings raise serious questions about the impact of multimedia, interdisciplinary materials about women. Unless basic changes occur in social studies education at the pre-college level, the impact of existing instructional materials about women will continue to be quite limited.

Frances FitzGerald's series on "Rewriting American History," which appeared in *The New Yorker* in early 1979, reinforced the fact that the textbook dominates social studies classrooms. Inquiry approaches and multimedia techniques have limited impact.[6] Consequently, unless women are "mainstreamed" into the basic textbooks, little change in social studies programs can be expected. While it would be desirable to achieve effective use of available instructional materials, a more pressing need in view of these recent findings is to devise ways of incorporating materials about women into basic textbooks. That will be no small task.

It is noteworthy that some educational organizations and nonprofit publishers have begun producing educational materials about women. *The Feminist Press,* for example, was established in 1970 for the specific purpose of eliminating sexual stereotypes in books and schools by providing alternatives. By no means limited to social studies, the *Press* publishes paperback books that include nonsexist children's books, feminist biographies, and reprints of works by women writers. This group supports women's studies via curricular materials, bibliographies, and a newsletter. In addition, *The Feminist Press* conducts in-service projects to help teachers. One of its publications is a bibliographical resource entitled *Feminist Resources for Schools and Colleges: A Guide to Curricular Materials.*[7] It can be especially useful to social studies educators, even though the guide includes a much broader spectrum of subject areas. Initially published in 1973, this reference was revised and updated in 1977. It is also significant that some individuals and small organizations prepared materials for use by teachers. Initially available only on a small scale, some of these were later taken over by a more sophisticated operation which marketed the product nationwide.

In addition, the feminist communication "network" aided in spreading the word about available teaching materials by including them on bibliographies and through other references to them in feminist publications. For example, KNOW, Inc. was founded in 1969 as a clearinghouse for materials aimed at coping with discrimination. The organization was formed by a group of Pittsburgh feminists and has printed or reprinted more than 350 items. Not all these items are intended for classroom use, but teachers have found many can be useful for instructional purposes.[8] Another group of concerned individuals produced sets of photographs portraying women in a variety of roles. These pictures can be used in a number of ways. For example, second graders studying community helpers could benefit from the photos, especially if their basic textbook reflects the usual stereotypes; yet, the same photos might be used by older, more sophisticated groups analyzing photographs as social documents. Feminist Resources for Equal Education served as clearinghouse for these materials since they were not marketed by a commercial publisher.

Career education presented some problems in correcting the problem of sexist materials. Ironically, when career education became a center of attention in schools, some commercial publishers undermined the progress they had previously made in handling sex roles and stereotypes. Some even violated their own guidelines! Career education materials tended to be sexist, especially when reflecting the existing job market. The problem reached such proportions that Women on Words and Images, the organization that had performed extraordinary service in the study of sex stereotyping in children's readers, turned its attention to career education materials. In its 1975 booklet entitled *Help Wanted: Sexism in Career Education Materials*, the group once again exposed sexism.[9] This publication provided advice on how to detect sexism and counteract its effects in the classroom. Social studies educators will find this publication especially useful.

An even more recent treatment of sex bias in career education is a paper prepared at Northern Illinois University by Judith Staley Brenneke, Michael MacDowell, Peter Senn, and John Soper. Entitled *Sex Bias in Career Education—What the Social Studies Teacher Can Do*, the work was published in the May/June, 1978 issue of *The Social Studies*, a periodical published by the Helen Dwight Reid Educational Foundation.[10] The paper includes suggestions of specific activities that can be used in the classroom to counter sex bias in career education.

It seems fair to say that instructional materials from both commercial and private sources are responding positively to sexism. The available materials tend to be multimedia and supplementary in nature, lending themselves to flexible and interdisciplinary use. Unfortunately, the impact on basic social studies textbooks has been limited.

## Curriculum

Changes in the school curriculum have tended to be in the form of elective courses in women's history and/or women's studies. This has been due, in part, to the multimedia, interdisciplinary nature of most of the instructional materials that came on the market. The availability of materials focusing on women combined with encouragement of the feminist renewal resulted in development of units and courses in women's history and women's studies. While the new offerings could be found from the junior high school through the graduate level, many were concentrated as electives in the senior high school. Some were in the form of mini-courses. The multimedia, interdisciplinary format of many of the materials, while flexible in use, is especially well suited to such elective courses. In some schools, such courses were offered for social studies credit, while others cut across department lines and provided credit in either English or the Humanities. It should be noted that the elective course was a stop-gap measure by the schools in direct response to pressure from the community and sensitive faculty members. By themselves, elective courses were an inadequate approach to solving the pervasive problem of sexism, since such courses reached so few students.

Nevertheless, teachers of such courses were usually self-selected and thus were enthusiastic and innovative in their approach. The multimedia nature of the materials utilized often proved attractive both to the students and to other teachers who recognized their potential usefulness in a variety of settings. All too often, however, the nature of elective courses made them vulnerable to budget cutbacks when the fiscal crisis descended. Declining school enrollments have compounded the situation, particularly since such electives tended to attract only females from the beginning. A special section of *Social Education* in March, 1975 encouraged piloting women's studies first as a mini-course and, in general, took a positive view of all efforts to eliminate sexism in schools. There is certainly little doubt that elective courses and mini-courses are often vehicles for eventually integrating new content into the mainstream of any subject area.

Nevertheless, tokenism has tended to dominate curricular responses to sexism and limit the impact on the total program. Furthermore, the decision which determined the curricular response was generally made unilaterally by administrators in reaction to local pressure. There is little indication that changes in curriculum stemmed from policy decisions, curriculum mandates, or instructional leadership at the state level. This is a crucial point that reflects on the actions and inactions of the educational establishment. It also points up another reason why courses in women's studies were particularly susceptible to budget cutbacks. What is being done by administrative fiat can also be undone in the same manner.

A case in point is highlighted by a headline in a Rochester, New York newspaper of April 18, 1977 that boldly announced "Some Districts Drop Ethnic, Women's Studies." In the article, a school administrator is quoted as saying that the demand for "that type of course" peaked and diminished. A man identified as a social studies "chairman" is quoted as noting that "certainly there's much more that could be done. But we've had to move away from some of the elective programs to emphasize reading, writing and thinking skills."[11] Perhaps in a way these comments say it all. If sexism is the inequitable treatment of the sexes based on the assumption that one sex is superior, then a logical question is whether introducing an elective course in women's studies is really an adequate response to a pervasive problem. Does it truly address the problem? Whose needs will such a course serve? Will it become an effective vehicle for modifying the social studies program in a way that provides for equitable treatment of the sexes? Or is a course in women's studies simply a showcase to which educators can point when pressed by feminist demands? Is it an elective that attracts only a handful of students and is intended to placate teachers who have spoken out about sexism? Is it a substitute for a real answer?

Statements like those above reinforce the token or showcase nature of elective courses in women's studies, since they can readily be replaced when other pressures appear on the scene. From a fiscal point of view, elective courses are always secondary to required courses. Thus, the situation creates a double bind. Unless a course in women's studies is viewed from its inception as a transitional stage for bringing about changes in the basic program, it is an inadequate, unilateral response to a multifaceted problem.

No matter how it is viewed, the key issue is what is being done in the K-12 curriculum. That requires taking a look at a myriad of topics. For example, when families are studied in the first grade, are the roles sex-stereotyped? When second graders study community helpers, are females restricted to dependent, supportive roles such as nurse and teacher while males are depicted as authority figures such as doctor and school principal? Most fourth graders become familiar with Marian Anderson, since she is both black and female; but otherwise their list of biographies tends to be overwhelmingly of white males. In all too many fifth grades, Virginia Dare has made a big comeback in recent times. Yet, what is actually needed is genuine attention to the contributions of women to American society. In sixth grade, students are not encouraged to study another culture in the way an anthropologist would. In encountering the non-western world, the role of women in different cultures is not seriously examined. When the "Founding Fathers" are under discussion, there are few attempts to contrast the usual eighteenth century male views with the non-sexist attitudes of Tom Paine. When students study the Triangle Fire, teachers need to help them analyze whether the fact that the workers involved were predominantly female influenced the conditions that accelerated the tragic fire. The possibilities are endless and apply to all students, not just to the small number who elect to take women's studies.

We should be promoting critical, analytical thinking that springs from an awareness of various cultural values and norms. Our goal should not be to promote any particular attitudes and values but to ensure that all students, male and female, are acquiring the ability to think critically and analytically. First graders, for example, who encounter only a model of a nuclear family in which roles are divided on the basis of sex, are being handicapped at an early stage in the process of critical thinking. If there is to be equitable treatment of the sexes, then decisions concerning social studies content and methods must not be left solely to administrators. Leadership on sexism in curricular matters must come from all quarters. At present, such leadership is sadly lacking.[12]

## Staffing and Classroom Interaction

In contrast to such readily identifiable dimensions of social studies programs as instructional materials and curriculum, staffing and classroom interaction have received little attention in connection with sexism. Yet most educators would agree that teacher-student interactions can contribute significantly to student development. While both male and female teachers are responsible for classroom interactions, it is interesting to note the extent to which students view social studies as a male subject. In New York State, for example, males comprised approximately 74 percent of the state's 14,000 social studies teachers during the 1977-78 school year. Furthermore, the percentage of male social studies teachers in New York has been slowly but steadily increasing over the past decade. Additionally, almost two thirds of the social studies teachers are under forty years of age and 70.6 percent have at least a master's degree. The median number of years of experience is thirteen. This profile of the social studies teachers in New York reveals not only that they are predominantly male, but relatively young, well-credentialed, and with many years of potential service in the field.[13] This picture projects to students who are not yet secure in sex roles that social studies is a male-dominated field. In addition, the profile tells everyone that in view of the age and experience level of the current staff, the situation is not likely to change in the next ten years. Declining enrollments will only further reinforce that prediction.

Of course, communication demands attention also. In a sense it is classroom interaction that links together the three basic dimensions of instructional materials, curriculum, and staffing. In many cases, it may well be the classroom interaction that helps to offset significantly much of the negative sex-stereotyping impact produced by these basic dimensions. Certainly the influence of a good teacher cannot be underestimated. Furthermore, it is unreasonable to suggest that one sex or the other is more capable of coping with sexism. Many male teachers, for example, are far more sensitive to social justice than are their female counterparts. Yet, there is evidence that not all classroom interaction patterns respond to the problem of sexism in a positive manner.

For example, a recent article in *The New York Times* magazine noted that awareness of opportunities for women in the school had changed markedly in the past few years. In making this point, the article reported that two students had given a popular history teacher a sheet entitled "Sexist Statements by *Mr. X*." The teacher is quoted as saying that when he found that the students were noticing his language, he deliberately used it as a teaching device. Once a day he would say something "awful" to keep the students interested. The *Times* article noted that he wrote across the top of one student's paper: "Really superior work, and for a girl you did well . . . ."[14] By no stretch of the imagination can one picture a social studies teacher in New York or in Alabama deliberately using "awful" *racist* language or writing across the top of a student's paper "Really superior work, and for a Black you did well . . . ." Yet, women are subjected to this treatment with the rationale that it is an effective teaching device or that it is intended to be humorous. (In fact, females are often subjected to criticism by sexists for failing to have a "suitable" sense of humor.) In addition, teachers who would never dream of accusing themselves of stereotyping do not hesitate to call some of their colleagues and students "libbers." The lingering insensitivity in relation to women is truly incredible in light of all the progress of the past decade. And such behavior is *not* limited to males. Some female teachers are equally capable of it. As buttons proclaim, "sexism is a social disease" and it afflicts both sexes. What makes this kind of behavior especially tragic is that in most school situations, it is directed mainly at adolescents who are frequently already insecure in their sex roles. While it must be stressed again that "male" and "macho" are by no means synonymous, role models are important in the education of students. This is especially true at points in their development when they are seeking to identify themselves as male or female. If, in addition to the role model that is projected, the student experiences classroom interaction that reinforces a message unfavorable to females, the problem is seriously compounded.

The issue of classroom interaction has received far too little attention in an age when nearly every aspect of society has been reexamined for sexism. Researchers have gone through textbooks with magnifying glasses, surveyed student perceptions of careers, poured money into studies regarding women and mathematics, and scrutinized the advice given by guidance counselors. Yet there has been far too little attention given to profiles of who is teaching social studies and what kind of classroom interaction they direct.

The need for such a data base is also evident from the comments of male social studies teachers who were interviewed as part of the research for this chapter. Classroom interaction is a two-way street. Several of these teachers stated that they have sincerely attempted to provide for equitable treatment of the sexes in their teaching, whether the course be the non-Western world or American history. Yet, they have encountered resistance from some female students who are quite willing to accept what has become known as a "stereotyped" role. The teachers reported that they are nonplussed when they receive such a reaction. Female students from lower socioeconomic levels appeared more willing to accept stereotyped roles for themselves than did other students.[15]

These comments underline the significance of classroom interaction and the importance of viewing it as two-way communication. They also point out the need to explore possible links between the socioeconomic level of both teachers and students and their view of sex roles. We also need to determine the possibility of a link between the psychological needs of teachers and students and their view of sex roles.

Carole Hahn recently pointed out the implications that research on sex roles has for social studies. Since there was no existing research based on sex roles and social studies, she attempted to pull together miscellaneous studies which might suggest hypotheses for social studies research. Hahn raises two major questions from which she poses a series of other points for investigation. The two major queries are: (1) Are there differences in male and female behavior which have implications for social studies instruction? and (2) How does the school in general, and social studies in particular, contribute to sex-role socialization? Among sub-questions, Hahn points to the need for studies to test the hypothesis that male and female students act differently only in competitive and aggression-producing situations in social studies classes. She asks, for example, if it is possible that females fear success in social studies classes when discussion centers around traditionally male concerns such as international issues, politics, and economics.[16]

Obviously, research on such questions would be invaluable in the process of equalizing social studies education for males and females. Careful research to define the nature of the problem and ways of coping with it is long overdue. Teachers need and deserve better answers to questions related to classroom interaction.

## Hidden Curriculum

The hidden curriculum of schools has also received inadequate attention, though it has fared better than classroom interaction. In October, 1973, the *Phi Delta Kappan* devoted an entire issue to sexism in schools.[17] It was moderately successful in alerting the education establishment to the nature of sexism. Additional articles about sexism in the hidden curriculum have appeared from time to time. The most recent of these was entitled "A Survey of the Status of Females in the School World." It reports on a survey in two school districts in California which once again indicates that few women hold administrative positions.[18] That pattern holds true nationwide. Governance of schools is a male domain from California to Maine. Student government, with some very impressive exceptions, tends to reflect a similar pattern. Society's expectations for females encourage them to seek supportive roles, such as vice-president and secretary, rather than aiming for the top.

A variety of efforts has been made during the last decade to change the messages communicated via the hidden curriculum regarding governance models and role expectations. One example is an annual event at Northport High School on Long Island that has received wide publicity. Every February, as close as possible to February 15, a day is set aside to observe Susan B. Anthony's birthday.[19] While originally a social studies activity, the observance has become a school-wide activity under the leadership of the social studies department and a student group calling itself the Human Identity Workshop. The day's schedule varies each year, depending on interests and resources. It generally includes a mock trial, guest speakers such as a female minister and women school board members, films, library displays, and a one-day look at women's contributions in the arts and sciences. Panels discuss topics such as career opportunities for women in mathematics. Finally, student organizers and faculty sponsors cut and share a birthday cake. It is a day that requires long and careful planning. However, it provides an unforgettable experience for students and guest participants by reversing the notion that males are decision-makers while females are destined by biology to assume dependent, supportive roles. As such, the project has had far-reaching effects in helping to offset the hidden curriculum. Participating women school board members, for example, have discussed the fact that most PTA leaders are female while only a small minority of school board members across the nation are female. Both male and female students can learn a valuable lesson when given the opportunity to observe firsthand that a decision-making role like serving as a board member is not incompatible with femininity.

The latest National Assessment of Educational Progress indicates that females do less well in the areas of social studies and citizenship after age thirteen, when the influence of sex-role socialization is more intense.[20] Researchers need to determine why females perform less well than males on measures of social studies *knowledge* at all ages, and in social studies related *skills* and *attitudes* at adult levels. We need to know how and why these differences in male and female attitudes and knowledge are related to citizenship goals. One might also ask: Why is it both acceptable and worthy for a woman to seek office in the PTA, when the same woman is frowned upon if she attempts to seek public office? How have the governance models within schools influenced this and other male and female citizenship goals?

Some progress has been achieved in coping with the sexist messages that are too often conveyed by the hidden curriculum of schools. Women in administrative positions have frequently been the victims of budget cutbacks in recent years. Leadership in social studies programs as well as school governance remains male-dominated. In some schools, progress has occurred in the roles assumed by females in student government. However, much remains to be done if we are to educate males and females for decision-making that is free of sex bias.

## Professional Organizations

Like the reactions of publishers, activities of professional organizations have reflected a positive response to sexism. In 1971, the National Council for the Social Studies created an advisory committee initially called the Committee on Social Justice for Women. This committee's numerous activities provide leadership for the field as a whole as well as to NCSS and its state and local social studies affiliates. The special section on sexism in the March, 1975 issue of *Social Education* is one of the many publications resulting from the work of the committee members.[21] Especially notable is the 1976 NCSS Bulletin, edited by Jean Dresden Grambs, entitled *Teaching About Women in the Social Studies: Concepts, Methods and Materials.*[22] It is an invaluable resource for all social studies educators. An earlier effort by the committee that has withstood the test of time and that reflects a joint effort with a state council is the entire Winter, 1973 issue of *Social Studies Journal*, a publication of the Pennsylvania Council for the Social Studies.[23]

The committee has regularly assisted in planning programs for the NCSS

Annual Convention as well as for state and regional social studies conferences. More recently, the group has assumed responsibility for reviewing all NCSS manuscripts prior to publication to make sure that they are free of sex bias. Such efforts involve quite a commitment of time and energy but have proven to be effective ways of implementing the position statement of the NCSS. Presidents of NCSS have also endorsed that statement in recent years, especially through the use of their appointment power to achieve a balance of men and women on committees and in leadership positions. Considerable balance has been achieved, with the aid of the advisory committee on sexism, in identifying various ways of responding to sexism within social studies organizations.

Janice Law Trecker wrote a chapter entitled "Teaching the Role of Women in American History" for the 1973 NCSS Yearbook.[24] It was to help teachers identify ways to include women in American history lessons. A year later, in the 1974 NCSS Yearbook, Domann and Wright used the Women's Equal Rights Movement as a sample lesson in their chapter entitled "Teaching the Big Ideas."[25] Mary Matthews, writing in the May, 1977 issue of *Social Education,* helped to increase the sensitivity of teachers to sexist words. She went far beyond terms like "chairman" and "spokesman" to an extensive exploration of vocabulary in an article entitled "A Teacher's Guide to Sexist Words."[26]

NCSS affiliate organizations and state and local councils tend to mirror the efforts of the parent group. Workshops and sessions at meetings in recent years often centered on themes related to sex equity. However, a gradual erosion of this focus has been noticed recently and is a cause for concern. It appears that although organization policy statements have been updated to reflect a sensitivity to sexism, the implementation of policy tends to be based more on reacting to membership pressures than on direction growing from a researched data base. Unlike industry, which relies heavily on market research as a basis for decisions concerning the production and distribution of goods and services, the field of education has made far too little use of such techniques in the decision-making process.

Consequently, while professional organizations have been well-intentioned in their response to sexism, as evidenced by actions concerning their policies and practices in recent years, there has been a lack of research on their part regarding the characteristics and needs of their members. Such research could probably be accomplished with relative ease and would be invaluable in planning the services of the organization on a long-range basis, rather than just reacting to the immediate picture. For example, a review of the most recent programs of national, state, and regional meetings of social studies organizations revealed less attention to sexism than in 1975 and 1976. Obviously an erosion of progress and a lack of follow-through have combined to produce a somewhat negative effect. A profile of the membership of the organizations could provide a valuable data base for planning services.

## Capsule Summary of Responses

The major points revealed in the review of responses to sexism in the social studies are summarized in the chart at the right. In addition to providing a capsule summary, the chart highlights strong and weak points of the responses.

## RESPONSES TO SEXISM IN THE SOCIAL STUDIES

| Area | Response | Source of Response | Extent of Response | Major Shortcomings |
|---|---|---|---|---|
| **Instructional Materials** | Positive<br>Multimedia, interdisciplinary materials produced | Commercial Publishers<br>Private and nonprofit organizations | Very good | Supplemental nature of the materials results in limited impact on basic textbooks |
| **Curriculum** | Positive but limited<br>Chiefly focused on women's studies, especially in elective form | Administrative decision | Limited by the quality of the response | Impact not really on mainstream of K-12 social studies program; and it is determined mainly by administrators, not policymakers |
| **Classroom Interaction** | Mixed<br>"Macho" attitudes still often displayed with pride and/or "humor" | Teachers—both male and female | Quite limited by the degree of the response | Lack of attention to the issue; need for more research on identifying and coping with the problems |
| **"Hidden" Curriculum** | Mixed but limited<br>Some attention in some schools to role models in governance and expectations for females | Teachers<br>Administrators<br>Counselors | Limited by the quantity of the response | Lack of attention to the question of how the school in general and social studies in particular contribute to sex-role socialization |
| **Professional Organizations** | Positive<br>Policies and publications reflect concern | Decision-makers such as Board of Directors, officers, etc. | Good | Failure to obtain profiles of the membership as basis for further planning |

## Where Are We Now?

It is especially important to recognize that the strongest, most beneficial responses to sexism in the social studies have come from segments of the educational community that are on the fringe of the establishment: publishers and professional organizations. Responses in terms of the curriculum, classroom interaction, and the "hidden" curriculum leave much to be desired. There have been many positive responses to the need for equitable treatment of the sexes. Unfortunately, however, the inescapable conclusion is that social studies as a whole has responded with efforts that are laudable, but that fail to result in real change.

In addition, a number of factors have eroded some of the initial positive elements. A lack of adequate follow-up, an absence of policy decisions, serious gaps in research, budget cutbacks, and a failure to examine the problems in depth all contributed to a situation in which sex equity has received little priority. This regression has been aided and abetted by the strong backlash to the women's movement that has been clearly in evidence in society as a whole since 1975. Anti-Equal Rights Amendment forces have lashed out at more than just the proposed Equal Rights Amendment. Concern over the abortion and homosexuality issues has caused some adults to have doubts about endorsing changes that are designed simply to promote sex equity. Questions about the relationship of sex roles and the family have discouraged school administrators from making any changes in the *status quo*. It seems pertinent to note here that in the survey of the state social studies specialists mentioned earlier, several made reference to Title IX and/or workshops held in connection with Title IX as the sole effort of their state education departments in relation to sex equity.[27] Yet, Title IX, which is part of the Education Amendments of 1972, states that "no person . . . shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal financial assistance . . . ." Curriculum materials are not subject to the provisions of Title IX due to First Amendment concerns. Consequently, one might wonder why state social studies specialists are not focusing attention on sexism in instructional materials, curriculum, and classroom interaction. Since education is a state function, locally administered, where is the expression of *state* policy which would provide impetus to local curriculum specialists in encouraging sex equity?

A few states have demonstrated concern with some practical measures to reduce sexism, but they are the exception to the rule. Worthy of note, for example, are North Carolina's *Eliminating Sex Discrimination in Schools: A Source Book*, New York's *Reviewing Curriculum for Sexism*, and Pennsylvania's *New Perspectives: A Bibliography of Racial, Ethnic and Feminist Resources*.

In summary, some progress has been made in the struggle for sex equity; however, much remains to be done. The quest has been a case of two steps forward and one step back.

## Moving Forward—At the State Level

Since education is a state function that is locally administered, there are other ways that sex equity can be supported. First, we must communicate that our goal is equality. Second, we must emphasize that critical, analytical thinking is not the promotion of any specific value or attitude. Using these principles as cornerstones, leadership from the state level can focus on the selection of instructional materials and modification of curriculum guides as needed. As detailed above, non-sexist social studies materials are quite readily available, but there are problems with their proper utilization, especially if they are in a form separate from the basic textbook.

New social studies materials should be carefully screened for sexism before they are purchased. As career education certainly demonstrated, publishers' guidelines have not ensured the production of non-sexist materials. In view of the fact that many states provide lists of approved texts from which local districts make a choice, it is especially important for state departments of education to be concerned with the review process. To some extent, this goal has been achieved with regard to racism, but we need an extension of the process to include sensitivity to sexism. State education departments can provide leadership by issuing guidelines on textbook adoption which include a sensitivity to sexism. At present, there is a notable gap in this area. For example, New York's 1977 bulletin entitled *Selection Guidelines: School Library Resources, Textbooks, Instructional Materials* gives little attention to the problem of sexism. Other states have similar weaknesses despite their professed concern with justice and equality. Guidelines sensitive to the problem could be a significant step in stimulating improvement in basic textbooks and thus helping to impact on the social studies generally. Of course, local textbook committees need to review materials for sexism, with or without assistance and encouragement from the state level.

Materials with a sexist bias can be a useful teaching device, but care must be used to ensure that biased materials are handled in an analytical, objective manner. State Departments of Education could produce a publication to assist teachers in doing that. An excellent inservice session could also help teachers learn how to use materials to accomplish that purpose. There is little doubt that inservice education needs to play a vital role in coping with sexism. In view of declining student enrollment it seems quite clear that little staff turnover can be expected in the next several years. Consequently, changes in pre-service education cannot be expected to have much impact on the social studies for some time to come. The essential need today is in the area of inservice education.

State Departments of Education can also compile a profile of their state's social studies teachers. This information can be very useful in helping local districts design inservice education programs that are tailored to the real needs of social studies teachers. In many instances, state departments may already have that kind of demographic data and may only need to put it in a format that can be used by the state social studies specialist.

A policy statement in support of sex equity by the state board of education could be a very positive force. Justice and equality, cornerstones of public education, demand elimination of sex bias. Nevertheless, it appears that administrators and subject specialists often find it easier to indicate that their decisions and actions are in compliance with specified policies rather than based on abstract ideals.

## District Level Measures

With or without a position statement from the state board of education, local school district supervisors, principals, and chairpersons can help reduce sexism. An important first step would be to locate, identify, and catalog all materials related to women. Since most of these materials are supplementary and multimedia, they can probably be found in a classroom closet or on a shelf in a departmental office (especially if the elective course for which they were purchased has been eliminated). These materials are of great potential use to all social studies teachers, but this is not possible until the materials are located and appropriately catalogued. Teachers can then use these materials to construct units of study and to provide data for student research. The possibilities are numerous, particularly in view of the flexible nature of the materials. Of course, selection of new materials involves a variety of factors. However, the person with a district-wide social studies leadership role needs to ensure that the selection process includes a review for sexism. If state guidelines are not available, a set of publisher's guidelines for writers might be used as criteria for the new production.

Chairpersons and supervisors are also the people most likely to be observing social studies classes. Their observations of classroom interactions can be of great value in planning inservice programs. They can also help identify the kinds of classroom interaction research that university professors should undertake.

While it is to be hoped that the state will provide leadership in such areas as staff profiles and inservice education, implementation of these efforts remains a district-level function. The key social studies person at the district level is the one who undoubtedly should have greatest awareness of local needs in coping with sexism. While this person will most likely be involved in the hiring of any new social studies personnel, he or she is no doubt acutely aware that the district will be hiring few new social studies teachers. Instead, the concern is working with the existing staff members and expanding their ability to address the need for greater sex equity. "Must" reading for anyone in such a leadership position includes National Science Foundation studies on the status of social studies education as well as Frances FitzGerald's "Rewriting American History" in *The New Yorker* magazine.

State and local supervisors are expected to play a resource role helping teachers locate assistance and information on particular topics. In this connection, such a social studies leader should be aware of resources such as The Dissemination Center for the Products of the Women's Educational Equity Act Program. It is operated at the Education Development Center in Newton, Massachusetts and can be reached via a toll-free number.[28] It would also be useful for supervisors to be on the mailing list of the Women's Educational Equity Communications Network, which is located in the Far West Laboratory for Educational Research and Development in San Francisco, California.[29] In other words, utilization of support services is an important part of providing leadership in coping with and reducing sexism.

## The Real Key—The Teacher

In the final analysis, the classroom teacher is the real key to change. As the recent National Science Foundation studies forcefully reminded us, regardless of what happens at the state, university, or supervisory level, the degree of real change is questionable unless the impact is felt in the classroom.

Teachers can and should be provided with guidelines for the selection of instructional materials. They should have inservice opportunities on how to cope with existing resources while simultaneously working to achieve equality for all students. We can also provide them with research data on classroom interaction and opportunities for decision-making roles in curriculum matters. However, the fact remains that the teacher's greatest impact is often within the confines of the classroom. Language usage and vocabulary, for instance, can convey equality or sexism. The learning environment, especially as reflected in classroom interaction, is very important. In elementary school, for example, attention to such everyday matters as lining up in a mixed fashion rather than in separate lines of boys and girls can help. The use of non-sexist terms such as fire fighter, postal worker, and chairperson all contribute to the erosion of sex bias. Awareness of the message conveyed by a statement such as "The pioneers moved westward taking their wives and children with them" is basic to promoting equality.

Conveying this awareness and helping students to attain their own sensitivity to sexism can be encouraged through using techniques such as a "No Comment" bulletin board, which silently displays examples of sexism that students have spotted in various sources such as newspapers, advertisements, school notices, and textbooks.[30] Of course, many teachers have gone far beyond language, bulletin boards, and classroom routines in providing creative, innovative approaches to sex equity. However, language and learning environment provide good starting points. An example of the more creative approach, however, can be found in Mildred Alpern's article "Images of Women in European History," which appeared in *Social Education.*[31] The author, a classroom teacher, suggested approaches to three essay questions from an Advanced Placement European History examination which challenge traditional interpretations and point to ways of integrating women's studies into the curriculum.

As indicated earlier, professional organizations have responded well to the issue of sexism. Thus, a teacher with membership in NCSS, for example, would have easy access to articles in the organization's publications that could aid in lesson-planning. For example, it is hoped that Janice Law Trecker's article entitled "Room at the Bottom—Girls' Access to Vocational Training," in the October, 1974 issue of *Social Education,* now is a bit out-of-date; but nonetheless it can be useful to a teacher in planning a unit on labor, economics, women in the world of work, or modern-day muckraking.[32] The fact that the article is somewhat dated could stimulate a discussion on what has changed and to what extent Trecker contributed to the change.

Teachers interested in teaching sex equity should not find instructional materials a stumbling block. As they make inroads into this dimension of the program, teachers can adapt the curriculum as needed. Classroom interaction should not be too great a problem for them; and, it is hoped, research will begin to shed light on the reasons some students prefer a sex-stereotyped role. The "hidden curriculum," however, may pose problems for teachers in view of the limited impact most of them can have on their working environments. However, teachers working together may be successful. Observation of Susan B. Anthony Day and Margaret Mead Memorial Day seemed to impact the hidden curriculum successfully.

## College and University Personnel

Obviously, university personnel play a key role in the preparation of new teachers. With a relatively stable population of social studies teachers and declining student enrollment, it is important for teacher educators to recognize that inservice education is "where it's at." Furthermore, as more data are compiled on who is actually teaching social studies, the results may well indicate that most of these teachers are male. If so, it is safe to say that most of them will not have personally experienced sex discrimination. This factor may well be crucial in constructing meaningful inservice education programs. Simulations and role playing lend themselves to the kinds of activities that might be planned.

Analysis of instructional materials for sex bias, developing sensitivity to sexist languages, and practice in handling controversial issues related to sexism are all possible subjects for inservice sessions. The staff of a social studies department might construct its own profile based on such characteristics as age, sex, credentials, and years of experience in order to discover and analyze the image they are projecting to students. At least one session might center on the labor force and consider, for example, if schools are dysfunctional now that 56% of women over the age of sixteen are in the labor force. If so, how?

University personnel can contribute significantly to such programs, not only by serving as consultants but also by providing a data base through research. As Hahn has stated, "Social studies researchers are behind their colleagues in other fields in determining how gender differences and sex-role socialization relate to their field. Priority should be given to conducting such research not only for the value of knowledge itself, but because such knowledge bears directly on the purposes of social studies."[33]

In summary, social studies education has responded to sexism with many laudable efforts but much remains to be done. This situation is due in part to erosion of some of the initial positive steps, such as courses in women's studies. It is also due to the loss of status for social studies as described in recent major studies by the National Science Foundation.

In view of the current status of social studies and its responses to sexism, it is obvious that some elements of this picture are unlikely to improve in the near future. Given those realities, we need a combination of realistic, practical steps in how to close the gap between the ideal of equality and the current reality. More than a decade after the women's movement began its renewal, it is still time for change and not just changes.

### Footnotes

[1] Janice Law Trecker, "Women in U.S. History Textbooks," *Social Education* (March, 1971), pp. 249-260.

[2] A leading example is "I Am Woman" (Capital Records, No. 3350) by Helen Reddy.

[3] *Guidelines for Improving the Image of Women in Textbooks* (Glenview, Illinois: Scott, Foresman and Co).
*The Treatment of Sex Roles* (New York: Holt, Rinehart, and Winston).
*Treatment of Minority Groups and Women* (Lexington, Massachusetts: Ginn and Company).

[4] Jean Dresden Grambs (Editor), *Teaching About Women in the Social Studies: Concepts, Methods, and Materials* (Arlington: National Council for the Social Studies, 1976), pp. 71-101.

[5] James P. Shaver, O.L. Davis, Jr., and Suzanne Helburn, "The Status of Social Studies Education: Impressions from Three NSF Studies," *Social Education* (February, 1979), pp. 150-153.

[6] Frances FitzGerald, "Rewriting American History," *The New Yorker* (February 26, March 5 and 12, 1979).

[7] Merle Frosch and Jean Williamson, *Feminist Resources for Schools and Colleges* (Old Westbury, N.Y.: The Feminist Press, 1977).

[8] An especially noteworthy item is Jennifer MacLeod and Sandy Silverman, *You Won't Do—What Textbooks on U.S. Government Teach High School Girls* (Pittsburgh: KNOW, Inc., 1973).

[9] Women on Words and Images, *Help Wanted: Sexism in Career Education Materials* (Princeton: Women on Words and Images, 1975).

[10] The paper cited is only one article related to sexism and social studies in the special May/June, 1978 issue of *The Social Studies*.

[11] "Some Districts Drop Ethnic, Women's Studies," *Rochester Times Union* (April 18, 1977).

[12] The Council of State Social Studies Specialists' Directory was used. A specialist

in each state was contacted in April, 1977 and asked to respond to a brief survey. A 55% return was received. Responses tended to be in terms of Title IX efforts, rather than state policymaking or curriculum leadership.

[13] *Public School Professional Personnel Report: New York State, 1977-78* (Albany: State Education Department, 1978).

[14] James Feron, "All's Quiet at Scarsdale High," *New York Times Magazine* (June 26, 1977), pp. 20-31.

[15] Interviews with several social studies teachers produced this report of resistance on the part of some female students.

[16] Carole L. Hahn, "Review of Research on Sex Roles: Implications for Social Studies Research," *Theory and Research in Social Education* (March, 1978), pp. 73-99.

[17] *Phi Delta Kappan* (October, 1973).

[18] Dean Carlton, "A Survey of the Status of Females in the School World," *Phi Delta Kappan*, 59 (June, 1978), p. 713.

[19] "Lesson for a Day: Consciousness Raising," *New York Times School Weekly* (March 17, 1975), p. 4.

[20] National Assessment of Educational Progress, *Changes in Political Knowledge and Attitudes*, 1969-76, p. 45.

[21] "Eliminating Sexism from the Schools: Implementing Change," a special section edited by Carole L. Hahn in *Social Education* (March, 1975), pp. 133-144.

[22] Jean Dresden Grambs (Editor), *Teaching About Women in the Social Studies: Concepts, Methods, and Materials* (Arlington: Bulletin 48, National Council for the Social Studies, 1976).

[23] *Social Studies Journal* (Winter, 1973), Pennsylvania Council for the Social Studies.

[24] Janice Law Trecker, "Teaching the Role of Women in American History," in James A. Banks (Editor), *Teaching Ethnic Studies: Concepts and Strategies* (Arlington: 43rd Yearbook, National Council for the Social Studies, 1973), pp. 279-297.

[25] Allan O. Kownslar (Editor), *Teaching American History: The Quest for Relevancy* (Arlington: 44th Yearbook, National Council for the Social Studies, 1974).

[26] Mary Matthews, "A Teacher's Guide to Sexist Words," *Social Education* (May, 1977), pp. 389-397.

[27] Although the survey was entitled "Equalizing Opportunities for Females in the Social Studies Field," with questions directed at this purpose as explained in the cover letter, many responses referred chiefly to Title IX workshops and even suggested contacting the Title IX coordinator in the state or the Vocational Division. While there was a 55% return, one response only suggested obtaining the information "through normal research channels" and did not reply to the questions.

[28] The toll-free number for The Dissemination Center for the Products of the Women's Educational Equity Act Program is 800-225-3088.

[29] The address of the Far West Laboratory for Educational Research and Development is 1855 Folsom Street, San Francisco, CA. 94103.

[30] Loretta Carney, "No Comment: Eloquent Dissent," *Social Education* (March 1978), pp. 220-224.

[31] Mildred Alpern, "Images of Women in European History," *Social Education* (November-December, 1976), pp.586-587.

[32] Janice Law Trecker, "Room at the Bottom—Girls' Access to Vocational Training," *Social Education* (October, 1974), pp. 533-608.

[33] For example, some topics covered have been the Equal Rights Amendment, Battered Women, Women in Television, and a 136-page report that compares statistics for women and minority men in terms of housing, jobs, income, and education.

## Bibliography

### *Articles*

Alpern, Mildred. "Images of Women in European History," *Social Education* 42 (March 1978), 220-224.
Specific suggestions by a classroom teacher on integrating women into an area of the curriculum that has been overwhelmingly male-dominated.

Burr, Elizabeth, Susan Dunn, and Norma Farquhar. "Women and the Language of Inequality," *Social Education* 36 (December 1972), 841-845.

Carney, Loretta. "No Comment: Eloquent Dissent," *Social Education* 40 (November/December 1976), 586-587.
Using a bulletin board or display case as a technique for increasing student sensitivity to sexism.

Cooper, B. Lee. "The Traditional and Beyond: Resources for Teaching Women's

Studies," *Audiovisual Instruction* 22 (December 1977), 14-44.

As the title indicates, this article identifies a variety of resources for teachers and suggests innovative instructional approaches.

Cronin, Joseph and Sally B. Pancrazio. "Women as Education Leaders," *Phi Delta Kappan* 60 (April 1979), 583-586.

An up-to-date report on the kinds of progress being made by women, but with some very practical cautions.

Feron, James. "All's Quiet at Scarsdale High," *New York Times Magazine* (June 26, 1977), 20-31.

Indication of the extent of sexist language and behavior.

FitzGerald, Frances. "Rewriting American History," *The New Yorker* (in three parts) February 26, March 5 and 12, 1979.

A study of textbooks in American history that also includes a scholarly critique of the "New Social Studies" unlike anything previously prepared.

Hahn, Carole. "Review of Research on Sex Roles: Implications for Social Studies Research," *Theory and Research in Social Education* VI (March 1978), 73-99.

A clear and comprehensive statement of needed inquiry into sex-role socialization that impacts on the social studies.

Horner, Matina S. "Toward an Understanding of Achievement-Related Conflicts in Women," *Journal of Social Issues* 28 (1972), 157-175.

A fear of negative social consequences may help to account for changes in female achievement after age 13. Social studies educators should be familiar with this research.

Lavach, John F. and Hope B. Lancer. "The Motive to Avoid Success in High Achieving Girls, Grades 7-12," *Phi Delta Kappan* 58 (December 1976), 357-358.

A brief but notable reinforcement of the Horner thesis.

Matthews, Mary. "A Teacher's Guide to Sexist Words," *Social Education* 41 (May 1977), 389-397.

One of the most complete guides on sexist words for the social studies teacher.

*Social Education,* March 1975 issue.

Trecker, Janice Law. "Women in U.S. History High School Textbooks," *Social Education* 35 (March 1971), 249-260.

The study that led the way in exposing sexism in social studies.

———"Room at the Bottom—Girls' Access to Vocational Training," *Social Education* 38 (October 1974), 533-608.

As women in the world of work gain attention, this article continues to be a valuable resource for social studies teachers.

———"Teaching the Role of Women in American History," in James A. Banks (Editor), *Teaching Ethnic Studies: Concepts and Strategies.* Arlington: 43rd Yearbook, National Council for the Social Studies, (1973), 279-297.

Practical advice for classroom teachers, including strategies by a leader in the field.

*Books and Reports*

Council on Interracial Books for Children. *Stereotypes, Distortions and Omissions in U.S. History Textbooks.* New York: Racism and Sexism Resource Center for Educators, 1977.

Essentially a content analysis instrument for detecting racism and sexism, this reference also contains valuable supplemental information.

Fiskel, Andrew and Janice Pottker. *National Politics and Sex Discrimination in Education.* Lexington: Lexington Books, 1978.

Viewing sex discrimination as a public policy issue, this book, by using a case study approach, offers insight into how policy decisions are made. Supervisors and policymakers will find this book useful.

Frazier, Nancy and Myra Sadker. *Sexism in School and Society.* New York: Harper and Row, 1973.

Written especially for teachers, this publication explores a range of issues related to education.

Grambs, Jean (Editor). *Teaching About Women in the Social Studies: Concepts, Methods and Materials.* Arlington: Bulletin 48, National Council for the Social Studies, 1976.

A practical guide for the classroom teacher which includes strategies and how-to advice.

Kownslar, Allan O. (Editor). *Teaching American History: The Quest for Rele-*

*vancy.* Washington, D.C.: 44th Yearbook, National Council for the Social Studies, 1974.
This Yearbook contains a sample lesson based on the Equal Rights movement. The sample includes materials for use by students.

MacLeod, Jennifer and Sandy Silverman. *You Won't Do—What Textbooks on U.S. Government Teach High School Girls.* Pittsburgh: KNOW, Inc., 1973.
Besides analyzing textbooks, this booklet offers suggestions on what to do with the bias materials.

National Assessment of Educational Progress. *Changes in Social Studies Performance, 1972-76. Changes in Political Knowledge and Attitudes, 1969-76. Citizenship: An Overview, 1975-76.* Denver: Education Commission of the States, 1978.
Reports and analyses of the latest assessments in social studies and citizenship.

Research and Information Center. *Eliminating Sex Discrimination in Schools: A Source Book.* Raleigh, North Carolina: State Department of Public Instruction, 1975.
While not limited to social studies, this publication can be a valuable resource to social studies teachers.

*Reviewing Curriculum for Sexism.* Albany, New York: State Education Department, 1975. ED106880.
Publishers' guidelines, sexist language, stereotyping, and use of biased materials are all a part of this report.

Women on Words and Images. *Help Wanted: Sexism in Career Education Materials.* Princeton: Women on Words and Images, 1975.
An indispensable aid to anyone dealing with career education materials.

## *ORGANIZATIONS*

Council on Interracial Books
for Children, Inc.,
1841 Broadway,
New York, New York 10023.
The work of the Racism and Sexism Resource Center for Education is only one of the ways in which the Council aids teachers. Its quarterly bulletin gives evaluations of trade books and textbooks with an emphasis on any race or sex stereotyping

Education Development Center,
55 Chapel Street
Newton, Massachusetts 02160.
Besides preparing excellent materials related to women, EDC now is responsible for another service. It has the Dissemination Center for the products of the Women's Educational Equity Act Program. This center can be reached toll free at 800-225-3088.

Far West Laboratory for Educational
Research and Development,
1855 Folsom Street,
San Francisco, California 94103.
The Women's Educational Equity Communications Network at the Far West Lab publishes a newsletter, *Network News and Notes.* Distributed four times a year, the newsletter is available free.

KNOW, INC.,
P.O. Box 86031,
Pittsburgh, Pennsylvania 15221.
Besides distributing a newsletter, this organization reprints key articles related to women and sexism. Free catalog available

PEER,
1029 Vermont Avenue NW, Suite 800,
Washington, D.C. 20005.
A project of the NOW Legal Defense and Education Fund. This organization monitors Title IX and assists groups working for sex fair education in local schools.

Resource Center on Sex Roles in Education,
1201 16th Street, N.W., Room 701,
Washington, D.C. 20035.
Numerous resources related to sexism in education and Title IX compliance.

Social Science Education Consortium, Inc.,
855 Broadway,
Boulder, Colorado 80302.
The Computer Search Service of the ERIC Clearinghouse for Social Studies at SSEC will provide computer searches for a fee. Duplicate copies of searches already run are available at a reduced rate of $10.00. For example, a search on Women's Studies/Non-Sexist Education, Grades K-12 #773, was run in February 1979 and can be ordered at this reduced rate.

U.S. Commission on Civil Rights,
Washington, D.C. 20425.
Excellent reports related to equal rights and the treatment of minorities and women are published by the Commission and can be invaluable to teachers of social studies.

## Youth
## and New Directions

# 4. Biting the Bullet: Racism and Sexism and the Challenge for Social Studies

## Beryle Banfield

*"If you see wrong-doing or evil and say nothing against it, you become its victim."*
Ghanian Proverb

Not too long ago a devoted listener of a popular radio talk and call-in show called its host in great agitation to voice her concern that the American people were being programmed for racial dissension by "someone or some group." She had observed that in different geographic areas the Chicanos, the Native Americans, and the African-Americans were all constantly engaged in protest actions against inequitable treatment. These efforts were being met with increased resistance by Whites, and racial tensions were being exacerbated. The talk show host listened sympathetically, disagreed that we were being programmed for dissension, but pointed out that in every area "there's always an underclass." A few days later, the host of a similar show announced to his listeners that he was arbitrarily banning all discussion of trouble between racial groups and the current struggle for the ratification of the Equal Rights Amendment. His listeners, he complained, seemed to be quite unaware that there were other vital matters in the world to be discussed.

These two incidents should be quite instructive for social studies educators. Given the tenor of the times, it is not difficult to project for the coming decade a climate of social and racial unrest that will have important implications for the future course of social studies.

We are now entering a critical period in which concern for equal rights of minorities and women is diminishing and, in many instances, being replaced by outright antagonism. Efforts to maintain the hard won gains of the sixties have led to increased tension between racial groups, between women and men, and between various groups of women and various groups of men. There are twice as many Blacks out of work as there were ten years ago.[1] Unemployment continues to be high among members of other minority groups. Women who are employed tend to be concentrated in the lowest paying jobs with the least chance of advancement.[2] Efforts to achieve school desegregation in some cities have led to increased polarization. Native Americans are charging a "Red Backlash" in Congressional actions, which they claim is "tantamount to genocide."[3]

These crucial social problems are rooted in institutional racism and sexism that have shaped the development of policies and practices of our society. In one sense, the radio talk show host was incorrect when he denied that there had been any attempt to program the American people. Most Americans have indeed been programmed in that they have been effectively socialized to accept racist and sexist practices that have created an economic, political, and social underclass of minorities and women. (Minorities in this article refers to those ethnic or racial groups that have been consistently affected by discriminatory practices based on race or color.) Therein lies the challenge for social studies. Education has traditionally been a major means by which members of our society were socialized to accept its values. Logic demands that education be the means by which individuals are equipped with information to challenge values that could result in such inequities, and skills to bring about changes that would result in a more just and humane society. What, then, shall be the response to these critical issues of racism and sexism? How shall this response differ from earlier responses? How can we build on these responses? What lessons have we learned? An African proverb states: "If you know not where you have been, you will not know where you are going." It shall be my purpose in this chapter to review very briefly where we have been in terms of our response to allied issues, draw some conclusions from these responses, and suggest a course for future action.

It seems to be a basic assumption that to examine the effects of institutional racism and sexism is to encourage the recitation of a long litany of wrongs committed by white males against minority groups and women. Nothing could be further from the truth. Such a procedure would be pointless and entirely self-defeating. It cannot be emphasized too strongly that the major purpose of an accurate portrayal of the American past is to provide students with an opportunity to examine and comprehend the structure of our society and the values it reflects, so that they may apply the necessary skills to recast it in a more equitable mold.

During the decade of the searing sixties, Black Studies, Puerto Rican Studies, Chicano Studies, Asian Studies, and Women's Studies emerged as curriculum reform efforts. This was in direct response to the demand raised by minority groups and women for curricula which would more adequately reflect their history, culture, and particular concerns. The minority groups also insisted on the hiring of members from their particular group and input into the development and administration of these courses. As a consequence, each group of studies had specific goals which responded to the perceived needs of their constituencies. The major goals of Black Studies, the first of these programs to emerge, were described as:[4]

1. to provide Americans, particularly African-Americans, with information concerning the major contributions of Black people to the world
2. to describe the historical and contemporary roles of African-Americans
3. to enhance the self-concept of African-Americans
4. to better understand and define the role of Black people in the political, social, psychological, educational, and economic systems in America
5. to fight racism and eradicate myths about African-Americans.

The programs established for the Asian, Chicano, and Native American Studies projected almost identical goals—to enhance the self-concept of the members of the particular group; to give accurate information concerning its history and contributions to American society; and to fight to eliminate racism and incorrect perceptions of the group.

The goals of Women's Studies placed great emphasis on the development of a sense of power and control, and the acquisition of skills to bring about the changes necessary to eliminate sexism in society.[5] Most course offerings focused on such topics as socialization, sex-role identity, the role and status of women in American society, and the contributions of women to specialized fields such as art, medicine, literature, and science.[6]

Several problems with these various types of programs, which were usually installed on the high school or college level, began to surface almost immediately. Most Black Studies programs were hastily conceived under pressure, handicapped by a shortage of persons equipped to teach the required courses, and denied academic support and respect. Asian, Chicano, Puerto Rican, and Native American studies also, in many cases, suffered from underfinancing and lack of academic support. In addition, these programs tended to attract only those students whose specific concerns they addressed. As a result, they were largely isolated and had little impact either on other students or on other course offerings. Women's Studies tended to focus mainly on the problems and concerns of middle-class and upper middle-class white women. The problems of lower-income working women were seldom addressed, and the double oppression experienced by minority group women because of sex and race was largely ignored.[7] There were also problems with many of the materials selected for use in these courses. Several of the recommended American history texts began with the study of colonial women, negating the history of Native American women. Many of the children's literature selections that were commended for their portrayal of strong female characters in non-traditional roles were racist and offensive to minorities.[8]

These courses were among the first casualties of educational retrenchment and the loss of the federal funding which supported many of these programs. In some cases, entire departments were eliminated. In others, they were severely weakened by reductions in staff and the number of course offerings.

The proliferation of courses and the development of curriculum materials progressed in much the same fashion on the elementary and high school levels. The rationale for the development of many of these materials was based on the need to "enhance the self-concept" of the minority group student, create a climate of mutual respect between minority group students and students of other racial groups, and develop an appreciation of the achievement of minority group members.

Many of the materials developed utilized the "Great Men and Women" and "contributions" approaches. These emphasized the "acceptable" heroes of minority groups, exceptional women, and those "contributions" of minority groups that were considered acceptable to white society. There was little or no systematic attempt to integrate these materials into the regular curriculum as basic components or to examine the way in which minority groups had impacted on American history.

Spurred by the success of minority groups in securing curriculum revision that reflected their specific interests and concerns, other ethnic groups began to raise demands for more adequate representation of their life, history, and culture in school curricula. The response to these demands was a spate of courses and programs variously entitled "ethnic studies," "multi-ethnic studies," "multi-racial education," and "multi-cultural education."

Initially, these programs suffered from the same deficiencies that had characterized the earlier minority group programs. They were hastily conceived and their goals and directions were unclear. By the late 1970s, however, these various programs had evolved into a major movement in curriculum reform. Position papers began to appear which projected a clearly defined set of goals and a new view of society that was necessary to achieve true cultural pluralism. These position papers represented an advance in previous thinking in several important ways. First, multiethnic education had to be continuous through all grades. Most important, the need for many students to feel a sense of control over their lives was recognized. Also recognized was the importance of equipping students with decision-making and practical and social action skills—skills that would enable them to change society for the better. Emphasis was placed on the development of the higher level skills of critical thinking through the exploration of such issues as conflict, racism, prejudice, and racial exploitation. United States history was to be taught in a manner reflecting the perspective of the ethnic groups involved in that history. Essential to the success of multiethnic education was the reform of the educational institution in a manner consistent with the goals of multiethnic education.

A major thrust of multiethnic education was the development of a solidly based understanding of both the ethnic group to which the student belonged and of the various groups that make up our society. It was posited that respect for ethnic diversity would lead to the elimination of discriminatory practices and prejudices and eventually to a society unified in diversity. There is a serious problem with this basic assumption. Elimination of inequities arising out of discriminatory and prejudicial practices and policies depends not upon the development of harmonious relations between ethnic groups. Instead, it depends upon a thorough understanding of how and why these practices developed, how and why they were maintained, who benefited from these practices, and why they continue to exist. This is fundamental to any attempt to relieve racial and social tension. Harmonious relations between various groups will ensue as a natural consequence of the development of a just and humane society. Frederick Douglass asserted that truth almost a century ago when he advised President Andrew Johnson that peace among the races can best be secured by "maintaining a state of equal justice between all classes."[9] Geneva Gay, in equally perceptive comments, noted that unless the problem of racism in American society was addressed, we could expect "to see little substantive progress toward achieving harmonious racial relations among the diversified ethnic groups within our culturally pluralistic society."[10] Similarly, James Banks emphasized that "many of our efforts . . . must focus directly on reducing institutional, individual, and cultural racism."[11] These are clear indications of the path social studies must now pursue.

Our society will never be cleansed of the virulent heritage of legitimized oppression based on race and sex if we continue to deny that these mechanisms of oppression existed and that most of them were devised for the benefit of the powerful white males who ran the country. It has long been too comfortable to assume that individual or organizational discrimination was an aberration at variance with the normal practices and policies of American life. The harsh truth is that racism and sexism are warp and woof of the fabric of American society and have been ever since the first English settlers touched these shores. Racism was immediately established when the settlers encountered Native Americans, attempted to enslave them, encroached upon their lands, and, finally, in the ultimate extension of racism, embarked upon an extended program of genocide. Racism was firmly entrenched with the importation of Africans for slave labor and the development of myths and racial stereotypes to justify keeping human beings in chattel slavery.

In a sense, sexism was established when the men of the *Mayflower* signed the Compact on Saturday, rested on Sunday, and on Monday rowed the women ashore to wash the accumulation of dirty clothes. It became even more entrenched when the colonial men, during the negotiation of treaties with the Native Americans, insisted on dealing only with Native American men. These actions led to a decline in the political power previously enjoyed by Native American women.

It is now time that we begin to look past the outward manifestations of racism and sexism, and examine the basic structure of our society to determine those methods by which basic changes can effectively be made. But before any changes in a society can be made, it is necessary to understand thoroughly the structure of that society and how it functions. What I am suggesting is that social studies educators begin at once to project, plan, develop, and aggressively pursue a program of anti-racist, anti-sexist education. This program would be specifically geared to provide the student with the ability to: (1) identify and analyze the effects of institutional racism and sexism in such critical areas as education, employment, health, and housing; (2) identify racist and sexist stereotypes and analyze ways in which they have been used to perpetuate inequities; (3) identify the beneficiaries of racist and sexist practices and the ways in which these benefits are evident; (4) challenge the racist and sexist assumptions upon which much of United States history is based; (5) identify the mechanisms by which racism and sexism were supported and maintained; (6) devise informed and effective political and social actions by selecting appropriate strategies for overcoming the effects of racism and sexism, and by recognizing which strategies would be ineffective or counterproductive.

Such a program calls for a much more radical educational change than may be readily apparent. It requires a change in the basic assumptions which generally undergird the development of social studies programs. It requires a change in the methods of teacher education, the nature of the curriculum, and the nature of educational policies and practices. This particular kind of educational change must of necessity be painful since it strikes at the root of some staunchly held beliefs and values.

Three basic assumptions should inform the development of any aggressive program of anti-racist, anti-sexist education:

1. Racism and sexism are warp and woof of the fabric of American society.
2. Racism and sexism have been supported and maintained by major institutions in our society.
3. Educational materials and instructional practices have served to reinforce and perpetuate racist and sexist stereotypes.

If we accept the validity of these basic assumptions, it means that we recognize the need to address immediately the issues of teacher education, the choice of curriculum content, the selection and evaluation of educational materials, and the reshaping of educational policies and practices. In the following pages, I shall discuss these issues as they relate to anti-racist, anti-sexist education. Since I believe firmly in the importance of the classroom teacher, and because I believe just as firmly that teacher education does not always prepare teachers to deal with critical and sensitive issues, I am devoting the major part of the following discussion to the education of teachers.

## Teacher Education

The teacher is the critical factor in the success or failure of any instructional program. Thus, teacher preparation should take precedence over the development of new curriculum materials. This is especially true in the sensitive areas of racism and sexism. A teacher who is well prepared is able to utilize potentially destructive racist and sexist materials in a constructive manner. An ill-prepared teacher can effectively destroy the effectiveness of superior materials. Adequate preparation for teachers should provide them with the opportunity to (1) recognize their own conscious and unconscious racist and sexist attitudes; (2) analyze the way racism and sexism operate in our society; (3) become reasonably well informed concerning the role and impact of women in history; and (4) become reasonably well informed concerning the history and culture of minority groups. Teachers also need to be equipped with the skills to handle controversial issues in the classroom, evaluate materials in terms of their racist and sexist content, and use potentially destructive material in a constructive manner. Such preparations can be provided through preservice training as a basic component of teacher education, special institutes, seminars, retreats, and weekend courses. The following cluster of courses should be considered basic to teacher preparation in the area of racism and sexism.

### Racism Awareness Training

We all have racist and stereotypic perceptions of members of minority groups. Therefore, racism awareness training is basic to the adequate preparation of teachers. The impact of accurate historical information can be blunted if presented by a teacher who communicates conscious or unconscious racist attitudes.

Racism awareness training is painful, and, for a great many, threatening, since it forces the examination of racism from a personal rather than an intellectual point of view. Such training guides the teacher to examine conscious or unconscious racist attitudes that may be communicated to students. The unthinking acceptance of racial inequities and the ways in which training-participants themselves might have benefited from these inequities are analyzed. Also explored are ways in which the participants exhibit racism, such as the acceptance of racial stereotypes and attitudes of "blaming the victim."

Since racism awareness is such a painful and sensitive process, it should be conducted only by highly skilled trainers with established reputations and good track records. Training is best conducted in concentrated sessions.

### Sexism Awareness Training

We all also have certain sexist and stereotypic perceptions of the roles of men and women. While sexism awareness training appears to be a natural companion to training in racism awareness, both types of training should be conducted separately and preferably with a space of time between sessions. This is to ensure that the special aspects of both racism and sexism are adequately treated. In this type of training, teachers are guided to analyze their own sexist attitudes and behaviors, such as the use of sexist language and the acceptance of benefits accruing from sexist practices. The differing perceptions of minority group women concerning their role in the women's movement are fully discussed. The double oppression of minority group women because of sex and race is also fully analyzed. The emotion and tension surrounding such a training process demand the use of highly skilled trainers who have earned excellent reputations.

### Institutional Racism and Sexism

Having been guided to confront their own racism and sexism on a personal level, teachers should now be ready to undertake an intellectual analysis of the way institutional racism and sexism have operated to create a permanent underclass of minorities and women. Effects of institutionalized racism and sexism in such areas as education, health, housing, law, politics, and economics should be investigated. The historical and ideological roots of racism and sexism and the ways in which institutions supported racist and sexist practices offer fruitful opportunities for investigation. Also properly included in such courses should be the analysis of such documents as the Constitution and the Declaration of Independence in terms of the way they reflected any racist and sexist biases of the "Founding Fathers." The legal history of racism should be presented through analysis of key events and their impact — the Dred Scott Decision, the Chinese Exclusion Act, the Indian Removal Act, and the Japanese Internment Act. Similarly, an examination of the legal restrictions placed upon women in terms of property rights, choice settlements, and the relationship of married women to their spouses should be an integral part of any course offering. Teachers also need to be provided with the opportunity to assess the impact — past, present and future — of such racist philosophies as Social Darwinism, which have helped shape many of our social doctrines that have had such a devastating effect on the lives of minorities.

While I have discussed institutional racism and sexism as one item, this is not to imply that there should be one single course taught as "Institutional Racism and Sexism." Racism and sexism in any of their several aspects should always be dealt with separately, with the connections being made when appropriate.

### The History of Minority Groups
### (Afro-American, Asian American, Chicano, Puerto Rican, Native American)

The treatment of minority groups in textbooks has generally served to perpetuate racist stereotypes. Told from a Euro-centric point of view, much United States history either omits or distorts the role of minority groups. The goal of minority group history is to provide the teacher with accurate information concerning the minority's role in United States history, and the minority group perspective of that role. This assumes a rejection of the "contribution" point of view so often projected when discussing minorities. The approach employed in these courses would focus on the impact of minorities on the history of the United States and the ways they shaped historic events. Most important would be the perceptions of minority groups regarding certain specific events: i.e., the encroachment of the colonists on the land of Native Americans, the internment of Japanese during World War II, the reaction of Chicanos to the Mexican-American War. Emphasis should be placed on accepting the judgment of the minority groups as to the people they consider their heroes and heroines. For instance, Tisquantum (Squanto) and Sacajawea were commonly projected as heroes because of the assistance they rendered the colonists. Metacom (King Philip) and Goyathalay (Geronimo) are pictured as "unfriendly" because they attempted to defend their homelands against invasion. Native Americans' assessment might well be just the reverse. Similarly, the heroes of Chicanos are people like Joaquim Murietta and Juan Cortina, who led the resistance to the United States after its war of conquest with Mexico. United States history projects them as villains.

Every effort should be made to provide teachers with adequate information concerning the background of the minority groups prior to their contact with English settlers or their entrance into the United States. Information concerning the value and belief systems that undergird cultural traditions and practices is also vital. This kind of information is especially important if teachers are to be equipped to counteract racist information projected in textbooks and literature.

## Curriculum Materials and Instructional Approaches

Three principles should govern the treatment of racism and sexism in the curriculum: (1) the question of racism and sexism should be explored on the child's level of understanding from the very earliest age possible; (2) courses dealing with the impact of institutional racism and sexism on *all* peoples should be an integral part of the curriculum; (3) courses that are relevant to the culture of minority group students and the concerns of women should be recognized as valid parts of the curricular offerings and given the necessary academic support and respect. It is all but impossible for any child growing up in the United States not to develop some racist and sexist attitudes. These attitudes are quite often first transmitted either consciously or unconsciously by parents. In addition, the child receives a steady bombardment of overt and covert racist and sexist messages from the media, books, and societal practices. The effectiveness of these messages is attested to by research findings which show conclusively that by the ages of four, five, and six, children are aware of racial differences and respond to stereotyped roles. It has also been established that by the ages of six or seven, children are not only aware of gender, but of the way they are expected to perform according to the common definition of their sex roles. Anti-racist, anti-sexist education from the first years of school is thereby critical. While our ultimate goal is non-racist, non-sexist education, given where we are today in terms of our current education practices, it is essential that we employ anti-racist, anti-sexist approaches as well. Our approaches, therefore, have to be both corrective and preventive; corrective in the sense of choosing materials and procedures designed to correct racist and sexist attitudes already internalized; and preventive in terms of devising materials and activities that will project positive images of minorities and women and present their history and concerns from their particular perspective. Determined efforts should be made to eradicate the negative effects of years of well-intentioned but potentially damaging educational practices of presenting the culture and traditions of minority groups as exotica. An example is the endless yearly succession of dragon festivals that supposedly represent the culture of Asian people. These need to be counteracted with an examination of the belief systems and values that undergird these customs. The literatures of minority groups, both oral and written, are invaluable resources for this type of corrective teaching. African proverbs which illustrate the African's love of knowledge and respect for family relationships go far in helping to reduce the effects of negative stereotyping of the Afro-American. Native American proverbs extolling the importance of women to their societies serve to underscore the powerful role of Native American women. Nursery rhymes, folk sayings, and fairy tales can all be explored in terms of the sex-role stereotypes that they project, and the effect on students of both sexes.

We must explore the legal mechanisms through which racism and sexism can be examined using historical documents such as the Dred Scott Decision, the Chinese Exclusion Act, the Indian Removal Act, the Japanese Internment Act, and the various legal restrictions on the rights of women. Students need to study the effects those mechanisms had then, as well as the effects that are still operative today. These offer opportunities for exciting and creative teaching. For example, students could read and discuss Abigail Adams' "Remember the ladies" letter to her husband, and his reply that the Indians, Negroes, and now the women were beginning to give difficulty. What an opportunity to examine the values held by the "Founding Fathers"! This can be further enhanced by investigating the meaning of the Declaration of Independence in terms of the values expressed by John Adams. What an opportunity to explore such concepts as Conflict, Power, Freedom, Equality, Powerlessness, Poverty, Racism, Sexism, and Economics! These are all concepts that should be developed spirally through the grades in increasingly sophisticated settings.

Racism cannot be adequately understood without a thorough examination of the institution of slavery. This is possibly the most difficult area in American history for teachers to handle. It is painful to some, guilt-provoking for others, and emotion-laden for all. Slavery has to be examined in terms of the economic advantages to the slave holders and the region, Lincoln's position on slaves and slavery, and, most importantly, the response of the slaves themselves. The mechanisms of survival and liberation developed by the slaves have never been adequately treated in the average United States history text; i.e., their use of music, folktales, and knowledge of natural science. The relationship of the anti-slavery movement to the women's movement, the points of tension between the two, the strained relationships that existed at times between free black women and white women, and the double oppression of minority women are all topics that need to be addressed. An examination of the roles of labor, education, medicine, and business in developing their own strategies for the perpetuation of racism and sexism is also necessary in a curriculum of this type. Successful implementation of this curriculum hinges on the development of the higher level skills of critical thinking, and of political and social action skills. Students should be able to analyze the motives that led to the development of a society based on racism and sexism, assess the results in terms of beneficiaries and victims, and determine which strategies would be most effective in eliminating these evils. Most important of all, students should grow to understand that a society based on such inequities cannot survive. Educators must imbue youngsters with the desire to create a just and humane society.

## The Educational Setting

Educational institutions have long been among the foremost purveyors of racism and sexism in our society. Not only have they functioned as socializing agents through the development and presentation of curricula that have projected racist and sexist values, schools have effectively reinforced these values by the messages conveyed through such practices and policies as staffing patterns, class organization, and the nature of their school-community relationships.

It makes little sense to embark on a program of anti- (non) racist, and anti- (non) sexist education if the institution in which the program is housed is sending contrary messages. The educational institution should, therefore, demonstrate a commitment to the elimination of racism and sexism in its day-to-day functioning. The assignment of school personnel on every level should reflect this commitment. "Tracking" practices and testing policies which penalize minority students and women should be eliminated. Involvement with the school community should indicate a respect for the opinions of community members who belong to minority groups and an appreciation of their ability to make a positive impact on educational policy.

In order to ensure an adequate level of sensitivity and awareness, *every* member of an educational institution should undergo racism and sexism awareness training. The policies and practices of the institution should constantly be under review by those responsible for their implementation. This suggests, also, that teachers teach by "precept and example" and become activists, alert to any evidence of racist and sexist practices, and vigilant in their attempts to eliminate them.

## Biting the Bullet

The years ahead are going to be critical ones in which the commitment of social studies educators will be severely challenged. More than any other group of educators, they have the clearly defined responsibility of preparing students to live in a just and humane society. Recognition of this responsibility has been implicit in the oft-stated position that "whatever students of the social studies learn should impel them to apply their knowledge, abilities, and commitments toward the improvement of the human condition."[12] Acceptance of this responsibility becomes even more critical in an era in which the movement toward entrenchment in educational programs and social services is clearly evident, and competition for increasingly scarce resources heightens the tensions between groups.

In the foregoing pages I have argued for recognition of the fact that institutional racism and sexism are the root causes of the social problems that are emerging as racial issues of the coming decade. I have also suggested that teacher education, curriculum offerings, and educational practices and policies must of necessity be revised to reflect this reality. Candor, however, compels me to express certain concerns.

The very sound of the word "racism" all too often evokes a reaction of fear and denial on the part of social studies educators. We fear that the use of the word will provoke negative reactions and create hostility to a program. We tend to deny that racism is, indeed, a factor or that we need to address that issue in order to provide effective education for students who will be participating citizens in our future society. Unwillingness to come to terms with racism has had a negative impact both on students and on educational institutions in several ways.

The hastily conceived Black, Chicano, Puerto Rican, and Asian Studies programs created during the sixties represented an attempt to redress the grievances expressed by minority group students. However, very few of these programs were designed to equip students with the skills to take informed political acton.

Interestingly, women's studies courses, in many instances, addressed the problem of equipping women with the skills to change their lives as well as society. In certain localities community action groups provided more effective education in this area than did educational institutions. Minority group youths also received more accurate information concerning the impact of racism upon their lives and futures from sources other than the schools. Since schools were being perceived in that particular period as contributing to the oppression of minority youth, these facts only served to increase their sense of alienation. The lack of respect with which courses dealing with life and culture of minority groups were regarded, the paucity of resources allocated, and the lack of academic support all sent messages to these students which increased their hostility.

It is time for social studies to translate its acknowledged responsibility to all students into concrete action in the classroom. This means a reexamination of the way we have traditionally presented United States history, since it is through this presentation that we have socialized students to accept a number of racist and sexist attitudes and practices. It has been customary to ask such questions as "What are the democratic values that evolved out of American Society?" I submit that for this particular period in our history, we might better ask "Was it possible at the outset to establish a just and humane society in this country without distinctions based on race and sex?" "What were the values held by the 'Founding Fathers' which were reflected in the way they developed the society?" "What legal and moral bases must be developed in order to build a more equitable society?" It is not heresy to look critically at the values held by the people who established our society, the mechanisms they developed to maintain these values, and the way these values impact on us to this day. If schools do not provide students with this information, then the students will obtain it somewhere else. If we permit that to happen, then we will have abdicated our responsibility. Students need to have the opportunity to examine the past critically, draw conclusions as to the implications for the present, and use these to project plans for a better future. We do them a disservice to present an idealized version of American history. This is akin to absolving the prosperous captain of a slave ship because "although he did it, his heart wasn't in it."

What this means, then, is that we must deal frankly with the harsh reality of American history. This need not necessarily be a painful or destructive experience. On the contrary, it can and should be exciting and constructive—this separating of myth from reality. It can also serve to rebuild trust and confidence in our educational system. It is a sad commentary that many Black youths first learned about the "three-fifths of a man" clause in the Constitution from civil rights leaders rather than from classroom instructors. Similarly, the troublesome issues surrounding citizenship for Native Americans and Puerto Ricans are more fully discussed outside the classrooms than they are in school settings.

Even at the height of interest in the rights of minorities during the last decade, it would have been difficult to deal frankly with the fact that institutional racism and sexism are deeply embedded in the fabric of American society. It was not until late in the 1960s that the Kerner Commission identified white racism as a fundamental cause of civil disorders.[13] Yet even its recommendations skirted the issues of changing institutional practices and policies which perpetuated inequities. Social studies educators will have to make the commitment to address the issues of racism and sexism in all aspects and stand firm in this commitment. In many cases, this creates an uncomfortable level of threat for many practitioners, both personal and professional. Given the current emotional climate, it may be much more comfortable to adjust to the type of curriculum that creates accepting attitudes of the "status quo." Indeed, this may be demanded by certain educational authorities. There is, however, another important consideration. Certain social forces have been set in motion that will not be denied. The women's movement is broadening its outreach and addressing the concerns of minority group women who have a double commitment to eliminating inequities based on *both* race *and* sex. Civil rights organizations are gearing themselves for aggressive campaigns designed to resist further attempts to chip away at their hard earned gains. Female historians and scholars from minority groups have developed carefully researched and documented materials on the impact of racism and sexism on American society. They have looked closely at the ways their particular groups have been affected. These events indicate that whatever happens in the area of social studies, advances in attacking these evils will continue. We have two choices; we can either actively cast our lot with those forces genuinely committed to building a better society, or we can do nothing and watch in horror as our society is torn apart. It is said that "In truth there is no fraud." Let us then begin immediately to equip our students with the truth, reeducate teachers so that they will be able to perform this task efficiently, and restructure our curriculum to reflect our awareness of the realities of our society. Let us reshape the educational institutions for which we are responsible to reflect our commitment to truth and equality. Our goal should be to erase the stigma that now attaches to education as a "sorting device" which determines who shall reap the benefits of our society and who shall not. We need to change the image of the social sciences as the major disciplines perpetuating racist and sexist assumptions. This can only be done if we are willing to take the risk and lead the way. The 1960s gave us a chance to rethink our directions. It also gave us a chance to glimpse the social catastrophe that lies in store if we continue to respond to crises instead of anticipating them and working to prevent them.

---

**Footnotes**

[1] National Urban League, *The State of Black America—1978* (New York: National Urban League, 1978), p. III.

[2] Racism/Sexism Resource Center, *Fact Sheets on Institutional Sexism* (New York: Racism/Sexism Resource Center, 1978).

[3] "Indians Organize for Protest," *New York Times*, 15 July 1978, p. A1.

[4] L. Smith, "Black Studies Models and Curricula," *Journal of Black Studies*, March 1971, p. 261.

[5] Suzanne Howard, *Liberating Our Children, Ourselves* (Washington, D.C.: American Association of University Women, 1975), p. 14.

[6] Nesta King, "Organizing Women's Studies," in Yates et al., Eds., *We'll Do It Ourselves, Combatting Sexism in Education* (Lincoln, Nebraska: University of Nebraska, 1974), p. 137

[7] "Blacks vs. Feminists," *Time*, March 26, 1973.

[8] See "Sexism vs. Racism: Different Issues" for correspondence between the Emma Willard Task Force and the National Black Feminist Organization, *The Bulletin*, published by the Council on Interracial Books for Children, Vol. 6, No. 4, 1974.

[9] This was an open letter to Andrew Johnson after the President refused to grant a second audience to a delegation representing Blacks from various parts of the country. Among other signers of this letter (February 7, 1866) were George T. Downing, John Jones, and William Whipper, all of whom were actively involved in the anti-slavery movement.

[10] Geneva Gay, "Racism in America: Imperatives for Teaching Ethnic Studies," in James A. Banks, Ed., *Teaching Ethnic Studies: Concepts and Strategies* (Washington, D.C.: 43rd Yearbook, National Council for the Social Studies, 1973), p. 27.

[11] James A. Banks, "Multicultural Education: In Search of Definition and Goals," unpublished paper presented at the Association for Supervision and Curriculum Development, Institute on Cultural Pluralism, Chicago, Illinois, November 17-19, 1974.

[12] *Social Studies Curriculum Guidelines*, Position Statement of the National Council of Social Studies, 1971, p. 8.

[13] *Report of the National Advisory Commission on Civil Disorders*, (Washington, D.C.: United States Government Printing Office, 1968).

# Art
# as a Resource

# 5. Resources for Combating Racism and Sexism in the Social Studies

**Gloria Contreras and Jacquie Shillis**

Ample but inadequately known resources are available to social studies educators for combating racism and sexism in education. The most serious materials are being produced by alternative presses, state educational agencies, and educational and social science projects, rather than by the leading commercial publishers. These noncommercial sources distribute many free or inexpensive items that the commercial publishers cannot furnish. The resources listed here have many uses at the various levels of instruction.

This listing is divided into four major categories:

- Alternatives in Print
- Student Materials and Teacher Resources
- State Education Departments and Projects
- Recommended Readings: Books, Periodicals, Articles, and ERIC Documents

Letters were sent to all fifty state education departments and to selected social science or educational projects requesting information on current materials for combating racist and sexist attitudes. The two directories listed below were invaluable for this operation.

*National Directory of Addresses and Telephone Numbers*, 1977
Stanley R. Greenfield, Editor
Nicholas Publishing Co.
Bantam Books
Toronto, New York, London

*Research Centers Directory*, 6th ed., 1979
Archie M. Palmer, Editor
Gale Research Co.
Detroit, Michigan

The response to this correspondence is categorized accordingly. Additional useful sources were two current catalogues: *Alternatives in Print: A Catalog of Social Change Publications* and *Books in Print*. Finally, a search of ERIC, *Reader's Guide to Periodical Literature*, and a card catalogue yielded numerous resources.

Further explanatory details are included for each of the four categories included in this listing.

## Alternatives in Print

An invaluable resource is *Alternatives in Print: A Catalog of Social Change Publications.* AIP provides access to publications of the counter-culture. In addition to periodicals of various movements, the counter-culture is producing hundreds of pamphlets, directories, films, records, posters, teaching materials, and other media products in an effort to fill the gap on social-change literature which big publishers have failed to do adequately. A directory of social-change publishers by geographical location is also included. This unique information will prove valuable to social studies educators engaged in the effort to reduce racism and sexism in the classroom. Because publications of reform movements are not produced for profit, the available resources are generally inexpensive.

At the time of this writing, only the 1978 AIP was available to the public. Therefore, it is recommended that readers consult the 1979 AIP for additional resources in print. AIP is available from New Glide Publications, 330 Ellis Street, San Francisco, California 94102 for $8.95 (paper).

The organizations or presses listed below comprise some of the resources most relevant for this Bulletin. However, other subject headings in AIP under which one will find related materials and information for combating racist and sexist attitudes include Migrant Workers, Jewish Community, Spanish-speaking Community, Black Literature, and Civil Rights. The sources given here are not listed by their specific subject headings, but by alphabetical order.

AKWESASNE Notes
Mohawk Nation via
Rooseveltown, NY 13683
Culturally relevant teaching resources and periodical on the American Indian Community.

ALA/SRRT Ethnic Materials
(American Library Association/
Social Responsibilities Round Table)
Information Exchange Task Force
David Cohen
68-71 Bell Blvd.
Bayside, NY 11364
Free directory available on minority and Third World publishers and dealers.

Basement Workshop
Asian American Resource Center
199 Lafayette
New York, NY 10012
Teaching resources, including audio-visuals and a periodical available on the Asian American community.

Black Research Information
Coordinating Services, Inc.
614 Howard Ave.
Tallahassee, FL 32304
(904-576-7522)
Guide to minority resources, periodical, and newsletter.

Concilio Mujeres
2588 Mission St.
San Francisco, CA 94110
Information on the Chicano movement, flims, and periodical.

The Crossing Press
Trumansburg, NY 14886
Minority anthologies and other readings available on the American Indian community.

Dissemination Center for Bilingual
Education
7703 N. Lamar Blvd.
Austin, TX 78752
(512-458-9131)
Abundant and inexpensive teaching materials for a Spanish bilingual/bicultural program

El Dorado Distributors
2489 Mission St., Suite 17
San Francisco, CA 94110
(415-648-7646)
Hundreds of readings on the subject of Chicanos, some teaching resources, and audio-visual materials.

Educational Service Area
Media Center
301 N. 1st St.
Montevideo, MN 56285
Guide for correcting sex bias in education. Linda MacDonald, $2.00.

The Emma Willard Task Force on Education
Box 14229
Minneapolis, MN 55414
Periodical, *Sexism in Education*, $4.00/$6.00 institution.

Feminist Book Mart
14-17 150th St.
Flushing, NY 11355
Free general catalog available. Bibliography of children's books, ($1.00)

The Feminist Press
Box 334,
Old Westbury, NY 11568
(516-997-7660)
Excellent resource. Books, annotated bibliography of picture books for children, teaching resources, newsletter.

Friends of Malatesta
Box 72, Bidwell Station
Buffalo, NY 14222
Inexpensive items for classroom use on the American Indian community.

Haymarket Book Service
1901 West Wellington
Chicago, IL 60657
Films for sale and rent and videotapes on racism.

Institute for Education in Peace and Justice
2747 Rutger
St. Louis, MO 63108
(314-773-8884)
Teaching materials, cassettes/filmstrips, games, and realia related to topic of racism.

Institute on Pluralism and Group Identity
165 56th St.
New York, NY 10022
(212-751-4000)
Inexpensive teaching resources on racism.

Japanese American Curriculum Project
Box 367
San Mateo, CA 94401
Teaching resources available on this Asian American community.

KNOW, Inc.
Box 86031
Pittsburgh, PA 15221
Excellent resource on feminist materials. Large quantity of inexpensive materials/periodical.

Lollipop Power, Inc.
P.O. Box 1171
Chapel Hill, NC 27514
Inexpensive readings and bibliography of materials on sexism and sex-role stereotyping in children's books, revised yearly ($.50).

The Men's Resource Center
3534 S. E. Main St.
Portland, OR 97214
Monthly publication ($5.00/year) by coalition of men combating sexism.

Multicultural Resources
Box 2945
Stanford, CA 94305
Multicultural bibliography for preschool through second grade ($2.00), and catalog of multicultural books for children.

National Indian Education Association
1115 Second Ave., South, 2nd floor
Minneapolis, MN 55403
Teaching resources on Native Americans.

National Indian Youth Council, Inc.
201 Hermosa, NE
Albuquerque, NM 87108
Free leaflets on the American Indian community.

PACT of WC3 (People Acting for Change Together)
163 Madison
Detroit, MI 48226
Teaching resources and resource packets for teaching about racism. Ten packets yearly. $10.00 individuals.

The Press of the Langdon
Associates
41 Langdon St.
Cambridge, MA 02138
Brief Ethnic Bibliography: An Annotated Guide to the Ethnic Experience in the U.S. Josef Barton. $2.75.

The Proof Press
P.O. Box 1256
Berkeley, CA 94720
Indian art-prints and multimedia package on Native Americans.

Sunstone Press
Box 2321
239 Johnson St.
Santa Fe, NM 87501
Possible teaching resources on the American Indian community. Free Catalog.

Women's Action Alliance
370 Lexington Ave.
New York, NY 10017
Guides, information packets, toys, and periodical. $10.00/year; $20.00 institution.

Women's Educational Equity
Communications Network
Far West Laboratory
1855 Folsom Street
San Francisco, CA 94103
(415) 565-3000
Inexpensive resources. Free brochure of publications available.

Women on Words and Images
P.O. Box 2163
Princeton, NJ 08540
Slide packages for rent and sale, and other information.

## Student Materials and Teacher Resources

This section combines student materials with other teaching resources, such as activities and lessons, guides for evaluating materials, and bibliographies. The sources were taken from articles, ERIC documents, a few publishers' catalogs, books, and resource centers. However, there is no overlap with the section *Alternatives in Print*, which also provides student and teacher resources. ERIC numbers are furnished, when applicable, for those who have access to the ERIC microfiche library.

Anti-Defamation League of B'nai B'rith
345 East 46th Street
New York, NY 10017
(212-689-7400)
Human relations materials for the school, church or synagogue, and community. Produces inexpensive classroom materials about racial and ethnic minorities and conducts training institutes and in-service. Maintains 26 regional offices.

Beyers, CeCe and Mary Alexander. "A Resolution on the Indian Question." *Social Education*, 42, 4 (April, 1978), 301-303.

Cooper, B. Lee. *Women's Studies and Popular Music; Using Audio Resources in Social Studies Instruction*, 1978. Practical guide on the use of popular music to examine critically women's life styles in a pluralistic society. Includes 26 songbook resources for lyrics and 59 resources for women's studies in general. For junior high and high school. ED 162 929 or available for $1.67 plus postage from:

ERIC Document and Reproduction
Service
P.O. Box 190
Arlington, VA 22210

CIBC Resource Center, Room 300
(Council on Interracial Books for
Children)
1841 Broadway
New York, NY 10023
Racism and Sexism: Resource Center for Educators, Council on Interracial Books for Children. The Foundation for Change. Center develops inexpensive teaching materials and filmstrips to combat racism and sexism, evaluates textbooks and storybooks for race and sex bias, and offers training and workshops.

Crown, Bonnie R. "Women's Lives in the Asian Tradition," *Social Education*, 43, 4 (April, 1979), 248-257.

DaGue, Elizabeth L. *Women and Work in 19th and 20th Century America: A Course for High School Students*, 1978. Framework, including materials and resource references, for organizing an interdisciplinary English and History course on women and work in the 19th and 20th centuries. Grades 11 and 12. ED 159 097 or available for $1.67 plus postage from:

ERIC Document and Reproduction
Service
P.O. Box 190
Arlington, VA 22210

Dell Publishing Co., Inc.
1 Dag Hammarskjold Plaza
245 East 47th St.
New York, NY 10017
Women's Studies in inexpensive paperbacks from Dell. Junior/senior high school audience. Readings on the feminist movement and biographies of women, and literature by women.

"A Documentary Approach to Civil Rights," *Social Education*, 42,7 (November-December 1978).

Hansen, Gordon. *A Guide for Assessing Minority and Sex Role Stereotyping in Elementary and Secondary Schools*, 1978. A resource guide and annotated bibliography. Resources to help reduce sexism and racism including ERIC articles up to 1975. ED 159 300 or available for $4.67 plus postage from:

ERIC Document and Reproduction
Service
P.O. Box 190
Arlington, VA 22210

Hornburger, Jane M. *A Lesson Plan to Help Children Identify Racial Stereotypes*, 1977. Criteria for detecting racism in children's literature. ED 163 521 or available for $1.67 plus postage from:

Eric Document and Reproduction
Service
P.O. Box 190
Arlington, VA 22210

*Interethnic Sensitivity Materials for Educators Who Want to Know*, ed. by Judith A.W. Thomas, Washington, D.C.: University Press of America, 1978. Compilation of theoretical papers accompanied by practical classroom materials and activities.

Kolke, Crystal L. *Eliminating Sex Bias in Textbooks and Educational Materials*, 1978. Provides ways to identify sexism, guidelines for eliminating sex bias, and suggestions for using existing sex-biased materials. ED 163 491 or available for $2.06 and postage from:

ERIC Document and Reproduction
Service
P.O. Box 190
Arlington, VA 22210

"A Look at Sexism," *The Social Studies*, 69, 3 (May-June, 1978). Entire issue devoted to topic of sexism. EJ 184 050

Matthews, Mary W. "A Teacher's Guide to Sexist Words," *Social Education*, 41, 5 (May, 1977), 389-397. EJ 157 632

*Multicultural Education: Commitments, Issues, and Applications*, ed. by Carl A. Grant. Washington, D.C.: Association for Supervision and Curriculum Development, 1977. Practical applications for a multicultural curriculum presented through eighteen different cultures. Also listed under recommended readings.

*NCTE Guidelines to Encourage Non-Sexist Use of Language*. Available from the National Council of Teachers of English. NCTE, 111 Kenyon Rd., Urbana, Illinois 61801.

Sandler, Bernice and others. *Taking Sexism Out of Education*, 1978. Articles from the National Project on Women in Education on assessing current practices and recommendations for alleviating sexism. ED 163 379 or available from the National Association for the Education of Young Children, 1834 Connecticut Ave., N.W., Washington, D.C. 20009.

Schmidt, Velma E. and Earldene McNeill. *Cultural Awareness: A Resource Bibliography*, 1978. Annotated bibliography of books for children, and resource materials which deal with different aspects of culture. ED 164 703 or available for $4.75 from:

ERIC Document and
Reproduction Service
P.O. Box 190
Arlington, VA 22210

Sinnott, Jane Dynda. *Development of an Elementary Curriculum for a "Women's Week": Women Yesterday, Today and Tomorrow,* 1978. Based on a "Women's Week" school activity. Provides a guide for duplicating a similar experience. ED 166 160 or available for $1.67 plus postage from:

ERIC Document and Reproduction
Service
P.O. Box 190
Arlington, VA 22210

Social Studies School Service
10,000 Culver Boulevard
P.O. Box 802
Culver City, CA 90230

Current materials (1977-1979) on prejudice, race relations, women's studies, sex fairness, multiethnic studies, and others. Call collect: (213) 839-2436.

"Teaching About the Holocaust," *Social Education,* 42, 4 (April, 1978), 264-296. EJ 176 403, EJ 176 410.

Tiedt, Pamela L. and Iris M. Tiedt. *Multicultural Teaching. A Handbook of Activities, Information, and Resources.* Boston: Allyn and Bacon, Inc., 1979. A handbook for classroom teachers with specific lessons, activities, learning centers, modules, etc. for multicultural education, focusing on self-concept, language, and intergroup relations. Also includes bibliography for teachers and students.

U.S. Commission on Civil Rights
Publications Management Division
1121 Vermont Avenue, N.W.
Washington, D.C. 20425
(703) 557-1794

Free catalog with numerous reports and clearinghouse publications that can be used as primary sources.

Wolf-Wasserman, Miriam and Linda Hutchinson. *Teaching Human Dignity. Social Change Lessons for Every Teacher.* Minneapolis: Education Exploration Center, 1978. Provides a broad range of social-change curriculum materials, but some deal specifically with ways to combat racism and sexism in the classroom. List of resources and recommended children's books

## Recommended Readings: Books, Periodicals, Articles, and ERIC Documents

This section contains background readings that go beyond the social studies into the general field of education and research in terms of racism, sexism, or multicultural education.

Banfield, Beryle. "How Racism Takes Root," *UNESCO Courier,* 32 (March 79), 31.

Banks, James. "Ethnicity: Implications for Curriculum Reform," *The Social Studies,* 70, 1 (January-February 1979), 3-10.

*Bilingual Multicultural Education and the Professional: From Theory to Practice,* ed. by Henry T. Trueba and Carol Barnett-Mizrahi. Rowley, Massachusetts: Newbury House Publishers, Inc., 1979. Excellent volume on a variety of topics such as bilingual education models, teaching in the content areas, cognitive and affective development, language acquisition, and issues and problems.

Braxton, Bernard. *Sexual, Racial and Political Faces of Corruption.* Washington, D.C.: Verta Press, 1977. Examines human exploitation in terms of racism and sexism, such as in religion, the courts, the job market, and political institutions. Does not discuss education, but provides a general understanding of sexual and racial inequality in the American society.

Britton, Gyneth. *Career-Sex-Race Analysis Kit,* 1977. Detailed analysis form and criteria. ED 164 567, or available for $2.06 plus postage from:

ERIC Document and Reproduction
Service
P.O. Box 190
Arlington, VA 22210

*Black/Brown/White Relations: Race Relations in the 1970's*, ed. by Charles V. Willie. New Brunswick, N.J.: Transaction Books, 1977. Collection of articles which define the problem of race relations in the 1970s in the U.S. and offer strategies for institutional change.

Campbell, Patricia. *Sex Role Stereotyping in Education*. New York: Praeger, 1979.

Claydon, Leslie; Tony Knight; and Marta Prado. *Curriculum and Culture. Schooling in a Pluralistic Society*. Boston: George Allen and Unwin, 1977. Based on a case study of contemporary Australian schools, this series of articles is divided into topics on diversity and schooling, diversity and disadvantages, and bilingual education.

Clement, T. "Dealing with Prejudice in the Public Schools: One Teacher's Experience," *Teacher*, 95 (1977), 22-23.

*Culture Learning: Concepts, Applications, and Research*, ed. by Richard W. Brislin. Honolulu: The University Press of Hawaii, 1977.

Eakins, Barbara W. and R. Gene Eakins. *Sex Differences in Human Communication*. Dallas: Houghton Mifflin Co., 1978. Contains classroom exercises for both college and high-schol level students.

Ehrlich, Paul and S. Shirley Feldman. *The Race Bomb, Skin Color, Prejudice, and Intelligence*. New York: Quadrangle/The New York Times Book Co., 1977. Examines the historical debate of race and IQ, and through a presentation of recent research argues that genetic racism is not only unfounded but dangerous. Useful for secondary school teachers as background material and possibly for advanced high school students.

Estes, N. "On Eliminating Institutional Racism," *Phi Delta Kappan*, 60 (December 1978), 302-3.

García, Jesus and David G. Armstrong. *A Simple Procedure for Evaluating Textbooks for Their Treatment of Selected Groups That Minimize Inter-rater Variability*, March, 1978. Detailed analysis criteria for racism in textbooks. ED 163 466 or available for $2.06 plus postage from:

ERIC Document and Reproduction
Service
P.O. Box 190
Arlington, VA 22210

García, Ricardo. "The Multiethnic Dimension of Bilingual/Bicultural Education," *Social Education*, 42, 6 (Oct. 1978), 492-494.

Gough, Pauline B. "41 Ways to Teach About Sex Role Stereotyping," *Learning* (January, 1977), 73-77.

Gross, Richard E., et al. *Social Studies for Our Times*. New York: John Wiley and Sons, Inc., 1978. A methods text emphasizing the inquiry method. Includes a section on multicultural/multiethnic education for K-8.

Hahn, Carole. "Review of Research on Sex Roles: Implications for Social Studies Research," *Theory and Research in Social Education*, 6, 1 (March 1978), 73-99.

Hare, Bruce A. "Dissecting Self-Esteem: White and Black Children," *Human Behavior*, 7 (November 1978), 25.

Henley, Nancy M. *Body Politics*. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1977. Contains classroom exercises for both college and high-school level students.

Joyce, William W. and Janet E. Alleman-Brooks. *Teaching Social Studies in the Elementary and Middle Schools*. N.Y.: Holt, Rinehart and Winston, 1979. A methods text providing a theoretical background on the new trends in social studies teaching, as well as 23 teaching modules for actual classroom use. Topics include intercultural relations and changing sex-role stereotypes.

Katz, Judy H. *White Awareness: A Handbook for Anti-Racism Training*. Norman, Oklahoma: University of Oklahoma Press, 1978. A handbook recommended for supervisors, administrators, and teacher trainers for implementing consciousness-raising training or workshops in the area of racism.

Martin, L.A. "How to Reduce Sex-Role Stereotyping." *Today's Education*, 67 (November 1978), 59-61.

McLure, Gail Thomas and John McLure. *Women's Studies*. Washington, D.C.: National Education Association, 1977. ED 143 592 or available for $.83 plus postage from:
ERIC Documents and Reproduction Service
P.O. Box 190
Arlington, VA 22210
This work is designed to help educators design and plan curriculum on women's studies (K-college).

*Multicultural Education: Commitments, Issues and Applications*, ed. Carl A. Grant. Association for Supervision and Curriculum Development, Washington, D.C. 1977. A collection of articles expressing diverse views of the commitments, issues, and applications of multicultural education as a tool for the elimination of discrimination. Some ideas for classroom activities for elementary and secondary schools.

"New Perspectives on Hispanic Americans," *Social Education* 43, 2 (Feb. 1979), 101-110.

Ogbu, John U. *Minority Education and Caste: The American System in Cross-Cultural Perspective*. New York: Academic Press, 1978. The theoretical discussion deals with Black education in the U.S. and briefly surveys the education of American Indians, Chicanos, and Puerto Ricans before presenting case studies of the education of caste-like minorities in other nations. It concludes with alternative explanations of Black school performance.

Pasternak, Michael. *Helping Kids Learn Multicultural Concepts: A Handbook of Strategies*. Champaign, Ill.: Research Press, to be published.

Pines, Ayala and Christina Maslach. *Experiencing Social Psychology: Readings and Projects*. New York: Alfred A. Knopf, 1979. Includes classroom exercises for college and high-school level students.

*Pluralism and the American Teacher: Issues and Case Studies*, ed. by Frank H. Klassen and Donna M. Gollnik. Washington, D.C.: AACTE, 1977. Series of articles are divided into 2 parts: (1) issues in multicultural teacher education, and (2) case studies of multicultural teacher education. An appendix of selected multicultural resources is included.

*Pluralism in a Democratic Society*, ed. by Melvin M. Tumin and Walter Plotch. New York: Praeger Publishers, 1977. Series of articles on the meaning of educational pluralism fall into three parts: A Search for a Definition, Psychological Background, and Curriculum Development, with implications for curriculum reform. Published in cooperation with the Anti-Defamation League of B'nai B'rith.

Puglisi, Dick J. and Alan J. Hoffman. "Cultural Identity and Academic Success in a Multicultural Society: A Culturally Different Approach," *Social Education*, 42, 6 (October, 1978), 495-498.

Ravitch, D. "Color Blind or Color-conscious?" *New Republic*, 180 (May 5, 1979), 15-18.

Rogers, La Frances Rose. "Baby Steps for Blacks. A Study of Women," *Human Behavior*, 7 (December 1978), 58.

Schlachter, Gail Ann and Donna Belli. *Minorities and Women: A Guide to Reference Literature in the Social Sciences*. Los Angeles: Reference Service Press, 1977. A bibliography useful to educators at all levels of instruction. Describes over 800 sources, including organizations, statistics, reports, court cases, dissertations, books, and other materials related to minorities and women. Most sources are as current as 1975.

Schwartz, Lita Linzer and Natalie Isser. "Forgotten Minorities, Self-Concept, and the Schools," *The Social Studies*, 5 (September—October, 1978), 69.

*Sex Role Stereotyping in the Schools*. National Education Association, Washington, D.C. 1977. A collection of articles addressing sexism in the classroom, textbooks, athletics, counselling and other areas of elementary and secondary education. Part two provides a good legal background for the issue of sexism.

*SIGNS: Journal of Women in Culture and Society*. University of Chicago Press, 11030 Langley Ave., Chicago, Ill. 60628. Published quarterly by the University of Chicago Press. An interdisciplinary journal dedicated to the new scholarship about women. Rates for one year: Institutions $20.00, Individuals $15.00, Students $12.00. Also offers other theoretical publications on women.

*Teaching in a Multicultural Society: Perspectives and Professional Strategies*, ed. by Dolores Cross, G. Baker, and L. Stiles. New York: The Free Press, 1977. Readings that attempt to advance a multicultural society by helping teachers and students respond with intellectual honesty to the multicultural conditions that prevail. The series of articles responds to myths and realities of multicultural societies and practical applications through suggested programs and teaching strategies.

Weinberg, Meyer. *A Chance to Learn the History of Race and Education in the United States*. Cambridge: Cambridge University Press, 1977. A history of the educational experience of Black, Mexican American, Indian American, and Puerto Rican children in the United States.

Wellman, David T. *Portraits of White Racism*. Cambridge: Cambridge University Press, 1977. A look at institutional and cultural racism through case studies of five white Americans. Could possibly be used with high school students of high reading ability.

Williams, Robert L. *Cross-Cultural Education: Teaching Toward a Planetary Perspective*. Washington, D.C.: National Education Association, 1977. An effort to go beyond the limitations of race to other ethnocultural dimensions such as gender, geographic residence, political view, and socioeconomic status. Provides a specific organizational structure for a polycultural curriculum and strategies for planning and implementing an inservice program.

Wirtenberg, Jeana. "Sexism in Shop Class. A Study of Seventh Grade Girls," *Human Behavior*, 8 (April, 1979), 57.

## State Education Departments and Projects

All fifty states and selected educational and social studies projects were invited to contribute information on their activities, projects, programs, curricula guides, etc. Within the limited time available for a response, thirteen states and nine projects sent information and relevant materials. Some of the state education department materials are not as current as the 1977-79 criteria set forth by the authors. However, it was deemed important to report their responses, since states which have been active on the issues merit recognition for their efforts and should be considered as future resources. Dates were reported when available on the sample materials received or described.

### State Education Departments

State of Alabama
Department of Education
State Office Building
Montgomery, AL 36130

*Equal Opportunities in Vocational Education*, 1978. Includes a list of resources and values-clarification activities for high school, compiled from other states.

Other classroom resources are: "Women in Educational History," "Sex Bias in American History," "Value and Behavior Activities," and "Resource Update, 1979."

California State Department of Education
Curriculum Frameworks and Instructional Materials Selection Unit
721 Capitol Mall
Sacramento, CA 95814

*Guidelines for Evaluation of Instructional Materials with Respect to Social Content* (1978).

Iowa Department of Public Instruction
Educational Equity Section
Grimes State Office Building
Des Moines, IA 50319

*Guide to Implementing Multicultural Nonsexist Curriculum Programs in Iowa Schools, 1976.* Handbook for designing and implementing a multicultural, nonsexist education program.

*Multicultural Nonsexist Education: Social Studies in Iowa Schools.* Pamphlet to aid local curriculum committees in developing and implementing the social studies component of their school's multicultural, nonsexist education plan.

---

Montana Office of Public Instruction
State Capitol
Helena, MT 59601

*Indian Culture Master Plan* (1975). Recommendations for enriching the background of public school personnel in Native American cultures.

---

The University of the State of New York
The State Education Department
Albany, NY 12234

*Balancing the Picture: Integrating Women into American History* (1978), secondary. *Reviewing Curriculum for Sexism* (1975). *United States History: The Black Perspective* (1970), secondary.

---

Nebraska Department of Education
Sixth Floor, State Office Building
P.O. Box 94987
Lincoln, NE 68509

*"I Have A Dream" Martin Luther King, Jr. Day.*

---

Department of Public Instruction
State of North Carolina
Raleigh, NC

Lessons developed with social studies teachers dealing with sex bias/stereotyping.

---

Pennsylvania Department of Education
Policy and Resource Development Section
Division of Program Development
Bureau of Equal Educational Opportunity
Box 911
Harrisburg, PA 17126

*New Perspectives: A Bibliography of Racial, Ethnic and Feminist Resources* (1977). *Self-Study Guide to Sexism in Schools* (1977). *Equal Rights: An Intergroup Education Curriculum* (1974). Rationale, design, and suggestions for planning; and activities which foster better relationships between individuals and groups of different races, sexes, religions, and socioeconomic and ethnic backgrounds.

---

Rhode Island Department of Education
Bureau of Vocational-Technical Education
22 Hayes St.
Providence, RI 02908

Packet, *Sex Equity Materials and Resources*, containing: *Directory of R.I. Women and Men in Non-Traditional Jobs* (with resource bibliography through 1978); guide for eliminating sex bias and sex stereotyping in vocational education; values clarification exercise for high school/college; guide for detecting sexism in curriculum; newsletter, "Flash of Fact," and other teacher and possible high school student resources.

---

Tennessee Department of Education
Equal Vocational Opportunity
213 Cordell Hull Building
Nashville, TN 37219

Publishes newsletter, "EVO," which deals with equal vocational opportunity in general.

---

Texas Education Agency
105 E. Riverside
Austin, TX 78704

*Books for American Culture Studies* (1978)
*Books for Latin American Studies* (1975)
*Books on Asian Studies* (1975)
*Books on the American Indian* (1975)
*Books on the Black American* (1978)
*Books on the Mexican American* (1975)

The bibliographies of books for American Culture and Black Americans include a position statement on the concept of confluence of cultures in social studies instruction and textbooks, and guidelines and a checklist for the selection of texts. Suggested bibliographies are for elective courses on minorities.

---

Wisconsin Department of Public Instruction
126 Langdon St.
Madison, WI 53702

*A Human Relations Guide for Teachers: Linguistic Minorities in the Classroom,* (1973).

---

Superintendent of Public Instruction
Office for Equity in Education
Old Capitol Building FG-11
Olympia, WA 98504

Equal educational opportunity guidelines and state compliance table, *Guidelines for Identifying and Countering Bias in Instructional Materials* (1977). *A Selected Bibliography of Sex-Fair Materials* (1977), all levels. *Selected Learning Resources* (1978), all levels; and information and training manual for Project Awareness, a multi-state training program addressing sex discrimination issues in education (participating states: Alaska, California, Idaho, Montana, Nevada, Oregon and Washington), 1977.

---

## Projects

Education Exploration Center
P.O. Box 7339
Powerhorn Station
Minneapolis, MN 55407
Coordinates and organizes conferences, produces and distributes publications, and serves as a center for teachers to exchange ideas and materials. Focuses on alternative schools and educational reform. Serves as a resource for educators and projects.

Institute for Equality in Education
University of Colorado at Denver
1050 Ninth St.
Denver, CO 80202

The National Center for Research in Vocational Education
Program Information Office
The Ohio State University
1960 Kenny Road
Columbus, OH 43210
Resource Update: 1979. Sex Equity in Vocational Education. A resource list of state and local projects, strategies for action, nonprint media, bibliographies, organizations, etc., relevant to sexism in vocational education and society in general. At least 20 could be useful for social studies teachers.

Social Science Education Consortium, Inc.
855 Broadway
Boulder, CO 80302

Stayer Research and Learning Center
Millersville State College
Millersville, PA 17551
(717) 872-5411 ext. 652
Robert J. Labriola, Director

Training Institute
School of Education
Indiana University
902 N. Meridian St.
Indianapolis, IN 46204
Newsletter, "Assistance Center." Issues produced by four federal projects dealing with racial and sexual equity. *Desegregation: On the Cutting Edge,* Frank D. Aquila, ed., 1978. A review and manual of the Indiana University Training Institute Program in Race and Sex Desegregation. *A Quest for Equality: Title IX, The Second Year,* Frank D. Aquila and Judy Hummel, eds., 1977. Historical and legal background on sexism.

"Where the Think Tanks Are: 20 Research Projects." *Ms.,* 8, 3 (September 1979), 72-73.

Training Institute for Sex Desegregation of the Public Schools
Rutgers, The State University
New Brunswick, NJ

Women's History Research Center
2325 Oak
Berkeley, CA 94708
(415) 548-1770

World Education Project, U-32
University of Connecticut
Storrs, CT 06268

# Index

Affirmative Action, 15, 18.
American Indians, 11. See also Native Americans.
Anglo-Saxon Protestants, 9, 12.
Anti-Semitism, 25.
Asian Americans, 27, 36; during WW II, 9, 71; studies of, 13, 66-67, 74.

Bakke Case, 15-16.
Banks, James A., 14, 24, 36, 68.
Bilingual/Bicultural Education, 30-31.
Bilingual Education Act, 30.
Black Americans, 14, 27, 29, 36, 75; "Afro-Saxons," 10; discrimination, 15; population, 23; resentment in 1960s, 11; in textbooks, 13; unemployment, 65. See also Slavery.
Black History, 16, 39.
Black Studies Programs, 13, 24-26, 31, 74; major goals of, 66-67; misuse, 25.
*Brown* v. *Board of Education of Topeka*, 14, 27-28.
Busing, 15, 28.

Calvinism, 10.
Career Education, 48.
Central Americans, 30.
Cherokee Indians, 9. See also Native Americans.
Chicanos, 11, 27, 31, 36, 65, 71.
Chicano Studies, 13, 66-67, 74.
Chinese Americans, 13.
Civil Rights Act of 1964, 15-16, 29.
Classroom Interaction, 50-52, 55.
College and University Personnel, role in sexism, 59-60.
Cross-cultural Approach, 27.
Cultural Pluralism, 10; origin of, 11; rebirth of, 11; basis for, 12. See also Pluralism.
Curriculum, governing principles for materials, 72-73; reform, 66; response to racism, 13-14; response to sexism, 16-17; in social studies, 18-19; women's studies, 48-50, 55.
Cuban Americans, 20.

*Dayton Board of Education* v. *Brinkman*, 16.
Desegregation, 27-29; Supreme Court decisions, 14-16.
Dickeman, Mildred, 9, 24, 41.
District Level Measures, to reduce racism, 57-58.
Douglass, Frederick, 68.
Dunfee, Maxine, 36.

Education, anti-sexist and anti-racist programs, 69.
Educational Institutions, sexism and racism in, 73-74.
El Cordobes, 11.
Elementary and Secondary Education Act, 16.
Elementary and Secondary School Assistance Act, 29.
Emergency School Aid Act, 16.
Equal Protection Clause, 14, 16, 18.
Ethnic Heritage Studies Act, 16, 29, 31-32.
Ethnicity, retention of, 10.
Ethnic Studies Programs, 13-14; focus, objectives, and strategies, 25; program problems, 24.

Federal Actions, against racism, 29. See also Supreme Court decisions.
Feminism, renewal of, 17, 45-46; publications, 47.
FitzGerald, Frances, 47.

Gay, Geneva, 68.
General Assistance (Lau) Centers, 31.
Glock, Charles Y., 25.
Gold, Milton J., 14.
*Green* v. *County School Board*, 15.
*Griffin* v. *Prince Edward County*, 15.

Hahn, Carole L., 17, 60.
Haley, Alex, 10, 39.
Hidden Curriculum, in sexism, 52-53, 55.
Hilliard, Asa, 29.
Hispanics, 23, 30. See also Chicanos.
Holocaust, 36.

Institutional Racism and Sexism, 70-71.
Instructional Approaches, governing principles, 72-73.
Instructional Materials, on sexism, 45-48, 55.
Instructional Media, on racism, 35-36.
Integration, 15.
Irish Americans, 11.
*Islesboro School Committee* v. *Califano*, 18.
Italian Americans, 11.

Japanese Americans, 13, 71.
Jews, 11.

Kallen, Horace, 11.
Kane, Michael, 12.
Katz, Michael B., 9.
*Keyes* v. *School District No. 1, 413 U.S. 189*, 15, 28, 31.

*Lau* v. *Nichols*, 30.

Maintenance Programs, in bilingual education, 30.
Melting Pot Theory, 10.
Mexican Americans, 13, 15, 30. See also Chicanos.
*Milliken* v. *Bradley 418 U.S. 717*, 15, 28.
Minorities, providing history for, 71: teacher recruitment, 11.
Multicultural Education, 14, 26: curriculum, 28: definition of, 27: focus, objectives, and strategies, 25: need for, 19: standards, 33-34.
Multiethnic Education, 13, 23, 68: curriculum, 28: curriculum guidelines, 14, 31: focus, objectives, and strategies, 25: need for, 19: in U.S. and Great Britain, 14.
Muessig, Raymond, 40.

Native Americans, 14, 27, 30, 68, 69, 71, 75: genocide, 9, 65: studies of, 13, 66-67.

Pate, Glen S., 35.
Pluralism, 19, 26: effect on racism, 12-16: effect on sexism, 16-18: implications for social studies 12: immigration effects, 11: lack of, 13.
Professional Organizations, response to racism, 32-34: response to sexism, 53-54, 55.
Protestant Ethic, 10.
Puerto Rican Americans, 30, 36, 71, 74, 75: studies of, 66-67.

Racial Isolation, 27-29.
Racism Awareness Training, 70.
Resources, for anti-racism, 37-38.
Reverse Discrimination, 15.
Rivlin, Harry, 38.
*Roots* Phenomenon, 10, 39.

Schools, 9: curriculum revision, 11: functions, 9; minority demands, 11.
School System Guides on Racism, 38-39.
Segregation, *de facto*, 15: *de jure*, 15-16.
Sex Equity, 56-59.
Sexism Awareness Training, 70.
Sex Roles, 52-53, 60.
Slavery, 9, 68, 73.
Social Studies Programs, challenge for, 66: response to pluralism, racism and sexism, 18-19: sexism in, 45.
South Americans, 30.
Spanish-speaking Citizens, 9. See also Chicanos.
State Support, against sexism, 56-57.
Students, unmet needs of, 26.
Supreme Court Decisions, 14-16, 18, 27-28.
Supplementary Materials, on racism, 36-37.
*Swann* v. *Charlotte-Mecklenburg Board of Education*, 15.

Teachers, role of, 10, 40-41, 50-52, 58-59.
Teacher Education, 69-70.
Teacher Regulations, 34.
Textbooks, 18-19: racism in, 12, 35: sexism, 16.
Transitional Programs, in bilingual education, 30.
Trecker, Janice Law, 46, 54.

Upward Mobility, 11.

Wallace, George C., 19.
Women, 19, 75: discrimination against, 9: history, 36, 48: in textbooks, 16: jobs, 65.
Women's Studies, 47, 74: goals, 66-67.
Woodward, C. Vann, 25.

Index by Glenna Bergquist
Book design and production by Joseph Perez
Cover design by Bill Caldwell
Typography by Harwood
Printing and binding by Waverly Press

# OTHER NCSS PUBLICATIONS

## HISTORY

**TEACHING OF WORLD HISTORY**
*Gerald Leinwand*
Focuses on ways to strengthen the World History course through curricular patterns, use of sources, and skills development.
90 pp. $5.50 1978

**TEACHING AMERICAN HISTORY:**
**THE QUEST FOR RELEVANCY**
*Allan O. Kownslar, Editor*
Specific, practical, and class-tested lessons designed to relate the American past to the needs of today's students.
237 pp. $6.95 1974

**THE REINTERPRETATION OF**
**AMERICAN HISTORY AND CULTURE**
*William H. Cartwright and Richard L. Watson, Jr., Editors*
Outstanding scholars discuss recent interpretations of American history from colonial times to the present.
554 pp. $8.50 1973

**HISTORY PACKET**—All materials in this group
$16.95

## INTERNATIONAL

**TEACHING SOCIAL STUDIES IN OTHER NATIONS**
*Howard D. Mehlinger and Jan L. Tucker, Editors*
Up-to-date analysis of social studies education in England, the Federal Republic of Germany, Japan, Nigeria, and Thailand.
104 pp. $6.95 1979

**INTERNATIONAL LEARNING AND INTERNATIONAL**
**EDUCATION IN A GLOBAL AGE**
*Richard C. Remy, James A. Nathan, James M. Becker, & Judith V. Torney*
Examines ways to learn about the world, alternative views of the world, and designs for world studies programs. Bibliography and Guidelines.
104 pp. $5.50 1975

## HOW-TO-DO-IT

Provides a practical and useful source of classroom methods and techniques for elementary and secondary teachers.

**Series #1**

| | |
|---|---|
| **HOW TO ASK QUESTIONS (#24)** | $1.00 |
| **HOW TO USE SIMULATIONS (#25)** | $1.00 |
| **HOW TO STUDY POLITICAL PARTICIPATION (#27)** | $1.00 |
| **HOW TO TEACH ABOUT HUMAN BEINGS (#28)** | $1.00 |
| **HOW-TO-DO-IT SERIES #1 Packet with Binder** | $4.00 |

## Series #2

| | |
|---|---|
| IMPROVING READING SKILLS IN SOCIAL STUDIES (#1) | $1.00 |
| EFFECTIVE USE OF FILMS IN SOCIAL STUDIES CLASSROOMS (#2) | $1.00 |
| REACH FOR A PICTURE (#3) | $1.00 |
| USING QUESTIONS IN SOCIAL STUDIES (#4) | $1.00 |
| ARCHITECTURE AS A PRIMARY SOURCE FOR SOCIAL STUDIES (#5) | $1.00 |
| PERSPECTIVES ON AGING (#6) | $1.00 |
| CLASSROOM MANAGEMENT IN THE SOCIAL STUDIES (#7) | $1.00 |
| ORAL HISTORY IN THE CLASSROOM (#8) | $1.00 |
| USING POPULAR CULTURE IN THE SOCIAL STUDIES (#9) | $1.00 |
| HOW-TO-DO-IT SERIES #2 Packet with binder | $9.00 |

## CURRENT ISSUES AND SPECIAL TOPICS

**SCIENCE AND SOCIETY: KNOWING, TEACHING, LEARNING**
*Cheryl Charles & Bob Samples, Editors*
Distinguished collection of essays by Fritjof Capra, Rollo May, Margaret Mead, Carl Rogers, Jonas Salk, and others.
88 pp. $4.95 1978

**FUTURES UNLIMITED:**
**TEACHING ABOUT WORLDS TO COME**
*Robert M. Fitch & Cordell M. Svengalis*
Provides a theoretical framework and practical suggestions for teachers planning to teach about the future.
88 pp. $6.95 1979

**BUILDING RATIONALES FOR CITIZENSHIP EDUCATION**
*James P. Shaver, Editor*
Perceptive examination of assumptions beneath decisions that affect citizenship education, and a search for a rationale.
118 pp. $4.95 1977

**TEACHING ABOUT WOMEN IN THE SOCIAL STUDIES:**
**CONCEPTS, METHODS, AND MATERIALS**
*Jean Dresden Grambs, Editor*
Valuable publication for teaching about women in U.S. History, World History, and other courses. Guidelines for selecting instructional materials.
119 pp. $5.95 1976

**VALUES OF THE AMERICAN HERITAGE:**
**CHALLENGES, CASE STUDIES, AND TEACHING STRATEGIES**
*Carl Ubbelohde & Jack R. Fraenkel, Editors*
Explores American values. Case studies of impressment of seamen, trial of Susan B. Anthony, Mormon experiences, and Standard Oil Company.
214 pp. $8.75 1976

**CURRENT ISSUES—SPECIAL TOPICS PACKET**—All materials in this group $30.00.

## MULTIETHNIC

### TEACHING ETHNIC STUDIES

*James A. Banks, Editor*

Outstanding yearbook with major sections on teaching about Asian Americans, Blacks, Chicanos, Native Americans, and Puerto Ricans.

300 pp. $7.20 1973

### CURRICULUM GUIDELINES FOR MULTIETHNIC EDUCATION

$2.50

**MULTIETHNIC PACKET**—All materials in this group

$9.00

## ELEMENTARY

### SOCIAL STUDIES IN EARLY CHILDHOOD: AN INTERACTIONIST POINT OF VIEW

*Alicia L. Pagano, Editor*

Analyzes how young children develop through action, by solving problems, and by contact with other children, parents, teachers, and the media.

96 pp. $4.95 1978

### SOCIAL STUDIES AND THE ELEMENTARY TEACHER: PROMISES AND PRACTICES

*William W. Joyce and Frank L. Ryan, Editors*

Anthology of stimulating articles on teaching methods, programs of study, and instructional environments.

182 pp. $4.95 1977

Orders not on official P.O.'s must be prepaid. ALL ORDERS UNDER $10.00 MUST BE PREPAID. Make checks payable to:

**NCSS**
**3615 Wisconsin Ave., N.W.**
**Washington, D.C. 20016**